CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JULY 18, 1835. NO. 727.---VOL. XIV.—NO. 49.

RELIGIOUS MISCELLANY.

POPERY IN ENGLAND.

The following extracts from the address of J. E. Gordon, Esq. lately a member of parliament, at the last anniversary of the British Reformation Society, are taken from the last number of the Christian Spectator.

'He held in his hand a map, which might be had at the Society's depository, for eighteen pence, (and he would strongly recommend every person interested in the subject, to purchase a copy for their instruction;) in that map, they had England exhibited in a state of moral ulceration, *literally blotted* with popish chapels and colleges, from one margin to the other. And what, he would ask, was the length of the period into which this appalling evidence of the increase of popery had been crowded? Was it the period that had elapsed since the reformation? No such thing. He had simply to direct their attention to the contrast presented by the number of popish chapels and colleges which existed in England, Wales, and Scotland, in 1796, and the number to be found within the same boundary line in 1833. In London, there were according to information derived from Roman Catholic documents, only two chapels in 1796; and in 1833, there were, according to the same information, no fewer than twenty-five; leaving out in both cases, the embassy chapels. In 1796, there were ten licensed Roman Catholic places of worship in other parts of England; and according to the map which he held in his hand, there were now four hundred and twenty-three. In 1796, there were no Roman Catholic colleges in England; but in 1833, they had no fewer than nine colleges, *overflowing* with students. In 1796, there were only two seminaries of education noticed in the Roman Catholic official publications; but these had increased in 1833, to upwards of fifty, most of which were connected with colleges and monastic institutions. To these chapels were to be added ten, which had been built in the course of the last year, and no fewer than seventy-eight for Scotland, most of which had been erected within the period described. Were these facts, he would ask, no evidence of an increase of popery in this country? * * * * * It is a fact, that a considerable part of the funds raised by public subscription, for the erection of Roman Catholic places of worship in this country, is contributed by persons glorying in the title of liberal Protestants. Yes, on that list might be found the names of presidents of the India board, secretaries of state, lords-lieutenants and secretaries of Ireland,—men who, with the profession of Protestantism on their lips, appeared to be utterly destitute of a particle of Protestant truth in their hearts. The same cause would account for the frequenting of such exhibitions as oratories, given by Roman Catholics for religious purposes, and crowded by applauding Protestants, who could sit and listen, with delight, to such performances as the following:—"Hail, Mary, full of grace, the Lord is with thee! Blessed art thou among women, and blessed is Jesus, the fruit of thy womb! Holy Mary, mother of God, pray for us sinners, both now and at the hour of our death. Amen!" And would the meeting believe, that men in Scotland, where the noblest and most decisive struggle for the reformed faith, had taken place, Scotland whose very name had been rendered synonymous with Protestantism—would English men and English women believe, that, even in Scotland, Protestant provosts, and Protestant elders, were to be found among the patrons of such exhibitions? Yes; with popery increasing around them, would Scottish provosts and Scottish elders be found contributing to the multiplication of popish chapels, to augment the victims of delusion, and to immolate another and another portion of their countrymen at the shrine of a hateful superstition. In such a diseased state of society, it could be no cause of surprise to hear, that popish chapels were annually increasing; or even that a large building had actually been purchased for the establishment of a nunnery in the metropolis of Scotland.

SPIRITUAL DESPOTISM.

Extract from an Article in the Eclectic Review upon the work recently published, bearing the above title. The extract we make from the Reviewer follows a quotation containing, near the close, the following words: "Very many of them, [the Separatists] are Christians, and as good Christians as Churchmen are]; and to deny this, or to be reluctant to confess it, is not to injure them but ourselves."

Here, the Author, by implication, professes himself a churchman; whether a conformist or nonconformist, is still left doubtful. In fact, we suspect that the church to which he belongs is the church of Utopia, which, if its antiquity does not reach quite so high as the apostolic age, has its origin concealed in venerable obscurity, and boasts of an undoubted sacerdotal succession. Far be it from us, however, to wish to make out our Author to be a Dissenter, or a seceder from Dissent; for we must admit that the volume would come with a much better grace from a born and bred Church-of-England man, like Alexander Knox, than from one who had quarrelled with the sectarianism of his early years, and was writing under the influence of that reaction of sentiment which has the same effect as prejudice. Still, the author betrays so little acquaintance with the actual state of things within the Establishment, that he evidently cannot have felt the pressure of those evils which gall the conscience, cripple the usefulness, and break the spirit of many a pious clergyman who starves upon a stipend, compared with which the average income of a dissenting minister is competency. The wearer of the shoe best knows where it pinches. The feeling manner in which the evils connected with the voluntary system and the ultra-democracy of *low* dissent, are dwelt upon in this volume, indicates that they must have come distinctly under the author's observation. But the fairest witness is not to be relied on as a judge: his testimony, though entirely true, is but part of the case, and the verdict must be governed by the pleadings on both sides. Now with all the writer's candor, in spite of all his self-control and his honest endeavors to sustain the character of an impartial mediator between the contending parties, it is evident that he is disposed to treat the Church with the respectful courtesy of a stranger, while he uses, towards Dissent, the *brusque* familiarity of a faithful friend. He philosophises on the evils of the one: he declaims against those of the other. He says to the Churchman, "Hear me, I beseech you," and, "I think you must admit this and this:" to the Dissenter, his tone is, "Deny it if you can." It may be that the disparagement of his former works in some Dissenting journals may have unconsciously produced this perceptible difference of manner, which we regret chiefly because it will tend to lessen the usefulness of his labors. He has evidently braced his mind to endure with a disdainful patience whatever opprobrium may be cast upon him by the votaries of Congregationalism. We hope that he will meet from them with kinder treatment—not than he deserves, but than he seems to invite and expect. The volume, though it rudely crosses certain prevalent Dissenting opinions, contains a manly assertion of the rights of a Christian people; and while it aims to supply a correction of some popular mistakes with regard to the past history of the Church, affords a valuable illustration of those circumstances which led to the development and consummation of spiritual despotism. In short, the work is replete with instruction to all parties; and though we shall have occasion to impugn many of the author's positions, we hope to be able to show that it makes more for than against the principles and system he has so determinately assailed.

STATE OF THE GREEK CHURCH.

The following extract from a letter of the Rev. Dr Whitehouse, Rector of St Luke's Church, Rochester N. Y., to his parishioners, contains interesting information as to the condition of this ancient, corrupted, and decayed branch of the Christion Church:

Southern Churchman.

The Greek Church, properly, extends itself to many countries, and comprehends several distinct parties, the remains of ancient schism. Among these, the principal are the Armenians, Copts, Maronites, and Nestorians. But in the following remarks the reference is rather to the Church in Greece, than under its general appellation.

In doctrine, the Greek Church approximates very nearly to the Roman Catholic, although the theologian might perceive some important distinctions. The differences between them are all in favor of the Greeks, who while infected with the errors, hold them in a more modest and milder form.

They deny altogether the doctrine of *purgatory*, although they very inconsistently pray for the dead, and solicit the intercession of saints and martyrs. They reprobate the whole doctrine and sale of Indulgences, as a system fraught with corruption and evil. They admit transubstantiation, but the adoration of the host is unaccompanied by the prostration and genuflexion common in Catholic countries; and both elements, although generally mixed, are administered to the people.

Infallibility they have never arrogated. They know nothing of the haughty dogmatism which decides upon the meaning of Scripture, without permitting the right of private judgment; and to avoid the risk of independence in this particular, denies the book of God to the world it was given to enlighten. On the contrary, in Greece, the reading of the Scriptures is freely permitted, and great freedom of private judgment exercised and encouraged.

The *celibacy of the clergy* is held in a very modified form. The priests marry, but before their ordination; and never but once. The bishops (taken from the monastic orders,) are not allowed to enter into the conjugal state. *Statues* they abhor; but the churches are filled with miserable paintings, which receive apparently as much homage as the images of the Roman churches. They are purposely painted in an inferior manner, for fear the resemblance to the human form may be too striking.

The *ceremonial* is trifling and puerile to a high degree, and they are remarkable for the continual use they make of the sign of the cross. It is done with great simplicity and reverence, although an entirely unmeaning ceremony, I fear, as far as the spirit of prayer is involved. Yet it is an interesting fact that this indifferent ceremony has been, in the hands of God, one great means of preserving the name of Christianity from extinction among them. It has been a marked external sign, distinguishing them and their Turkish oppressors. It often subjected them to obloquy and suffering, and thus became identified in their minds with fidelity to their country and God. While they continued to practise it, they never would become amalgamated with Mahometanism, or endure the fate of most nations, so long and grievously oppressed, of being silently absorbed in the dominancy of the conqueror.

The *character and circumstances of the clergy* are very low, and with few exceptions, they are too ignorant to teach the people any thing, not only in evangelical religion, but even in the letter of the Bible and common education. They live in great poverty; and labor with the laity for their support. They are sustained in part by fees paid for all the services they perform, which are matter of special mercenary contract before the service is rendered.

Their churches are all destroyed.—Throughout Greece there are not perhaps a dozen in tolerable repair. The rest lie, like the inhabitants, in shapeless ruin. It is an affecting sight to see how the worshippers hang about these wrecks. I have passed near a mass, which I could not distinguish from a pile of rubbish, and on turning the corner have found a little candle glimmering against the wall, and some poor Greek devoutedly crossing himself before it, among the ruins of what was once to him the 'holy and beautiful house where his fathers worshipped.' On the feast day of the patron saint, the whole neighborhood gathers to the spot; the priest attends; and the rites are celebrated on the prostrate altar, within the roofless crumbling walls.

Preaching, there is none; and the most that approximates to it, is the reading the life of some saint, sometimes done after the Liturgy. This last is the great study of the priests. It contains an office for every day, and every hour, and amounts, it is said to twenty-four volumes folio. Some of the prayers in it are of a high character for language and fervor, and a very important portion is occupied by the word of God. But the difficulty is, that much as the Scriptures are publicly read, the people can profit but little by the worship and instruction. The ancient Greek is to them an unknown tongue.

Time has wrought such changes in the nation, that it has not only happened that the temples have crumbled on which Paul looked from the Hill of Mars, and the Church perished that was established in luxurious Corinth, but the descendants of the men of those days sit like strangers in the land of their sires, and the tongue they spoke is Shibboleth to their ear.

The state of common education is as low as it can be. The boys have been, in many cases, taught to read, but *memoriter*, in some religious treatises, and are unable to decipher any other book that may be put into their hands. The females are entirely neglected, and it is hardly possible to conceive a lower state of moral and intellectual culture than exists among them. Even now, in the Ionian Islands, where education is provided for by government, that of the boys alone is recognised, the girls are left to charitable efforts. The recent changes in Greece go no farther.

From this little sketch it will appear, that while there is much in ignorance and corruption of doctrine, in poverty and feebleness, in almost hopeless depression, if unassisted, to call out our energies in behalf of the Greek church; there are yet in the system features of mildness, which modify the errors, and I may add of glaring inconsistency in its parts, which ought to make the prospect of reform more promising, as the energies develope of this lively people, interesting to the civilized world from the memory of the classic past, the tale of their long oppression, and the comparative helplessness of their present condition.

Since the establishment of the government of Greece by the interference of other European powers in its behalf, and the accession to the throne of the son of the King of Bavaria, the attention of the Regency has been applied as much as possible to the bettering of this state of things. But they have a great deal to do in reference to religion and education, they have not tools to work with. They have no teachers even if they were ready in other respects to establish common schools. They must look to the exertions of missionaries and others, not only for the present to fill the post of instructers, but to train up for the work some of their own population.

Regarding the subject as Christians, there is the fear to be entertained that even if the government were ready to do any thing, it would not have that connexion with religion, or that ultimate effect upon popular character, in this respect, that we could desire. The danger is, under the existing circumstances of the Greek church and people, that an accession of knowledge without strictly evangelical teaching to hallow it, would produce disastrous results of irreligion and infidelity. The human mind is prone to extremes, and the history of other nations and times has shown, that the way of escape from a corrupted Christianity has often been through the wretched prevalence of national scepticism. When a spirit of inquiry has been awakened in a people long unused to mental privileges, while the learning is superficial, it is generally lawless and speculative. There is much in the Greek character which increases apprehensions on this score. They are a quick, sprightly people, running hastily after novelties, and with a large share of national and personal vanity. They are now certainly strongly attached to their religion. But what is it beyond a mere soulless ceremonial? When they find this out, and come to feel that they have been loving and cherishing a shadow, how natural it will be for them to comprehend Christianity itself in their form of it, and affix to them both a common reproach.

RELIGION OF THE HEART.

Extract from the "Pastoral Address of the General Association of Massachusetts, to the Churches under their care."

We would not have you depreciate the importance of external public duties. Let them have a high place in the scale of Christian engagements. And there is no danger about it, if external religious effort is the fruit of Christian principle, and is attended with the duties of prayer and the study of the Bible. But the danger is, that you will look to that for the nutriment of grace, and let it displace that heart work in the presence of God, before the mercy seat and over the Bible, without which love will not be kept burning on the altar. You may conclude that your hearts are not right, if you are *satisfied* with little attention to these private duties; although with bustle and noise you may be working some external machinery. These outward works must be performed. And if you have no disposition to engage in them, you may doubt whether you are the people of God. But you are prone to *trust* in them. There is cause to fear that you will come insensibly to rely upon this long array of outworks, while the inward pruning and searching and probing are neglected. We wish to see you always ready for benevolent action; and for this, we believe, you always will be ready, if you spend much time over the Bible and in prayer. Let your Christian character shine in the field of pulic efforts for the good of men; but let not the temptation assail and master you, that what you do for the observance of others is enough. Remember the plant of grace must have refreshment in the sacred nursery under the beams of the Sun of Righteousness. Keep your hearts close to the fountain of truth, light and holiness. Bear down hard upon inward corruption. Run not into a superficial religion. Daily cultivate penitence, humility, faith and love, by communion with God. We want the reaching forth of your energies over the field of human woe, to be prompted by a deep, sanctified principle in your breasts, and to be accompanied by an humble, fervent, growing state of your pious affections.

Again; We would affectionately urge a more conscientious regard to the regular institutions of religion. Sacredly guard by your example and influence, against the profanation of the Lord's day. This sin is assuming a most fearful magnitude in our country. As professors of religion, feel your obligation to do all you can to protect this safeguard of our liberties and hope of the church. Walk so blamelessly in the observance of this and every other ordinance of God, that the cause of Christ shall be saved from reproach, and that its friends may bear decided and united testimony against sin. Give careful attention to the ordinance of Infant Baptism. Be diligent for the early conversion of your children, by faithful instruction, by Maternal Associations for the purpose of prayer and counsel for this object, and the use of every means in your power.

Finally, Brethren, we exhort you not to slumber all this year. It is high time to awake out of sleep. Join hands and hearts in the work of saving souls. Keep your hearts open, and God will keep heaven open. May you flourish greatly, and may God be with you, and build you up, and give you an inheritance among all them that are sanctified.

COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

TEMPERANCE.

EXTRACT FROM A MANUSCRIPT ADDRESS OF THE LATE REV. BERNARD WHITMAN.

Ardent spirit is injurious to persons in health. Yes; if you take it in any quantity; if you take it on any occasion; if you take it under any circumstances, it will prove more or less injurious to your real welfare. This is a bold declaration, but I believe I can prove its truth to your entire satisfaction.

You will tell me that some of our oldest, wisest, and best neighbors have taken a little ardent spirit almost daily for many years. You assure me that they are not conscious of receiving the least injury from this moderate use of the article. I cheerfully admit the truth of your statements. I know that some of our most respected citizens have long been temperate drinkers. I know they are not conscious of injuring themselves or others by this practice. Nevertheless I believe I can convince these very men that their moderate use of spirit has been injurious in various ways.

In the first place, my worthy friends, your moderate use of ardent spirit has certainly been injurious to your *property*. For I have already proved to your satisfaction, that the article is altogether unnecessary to persons in health. And if this be the fact, then you have surely expended a considerable sum for that which has done no good. Yes; a very considerable amount of property has been thus wasted. Allowing that you have spent for this liquor but six cents a day, how much wealth have you squandered during the last fifty years? More than one thousand dollars, to say nothing of interest. Now this would make quite a handsome present to a son or daughter when setting out in life; quite a contribution to some literary, religious or benevolent institution. If then you have spent only one thousand dollars for what was altogether unnecessary, your moderate drinking has most assuredly proved injurious to your property.

In the second place, your moderate drinking has been injurious to *your friends and neighbors*. How so? They were encouraged by your example to use the poison as daily drink. They regarded you as a virtuous man. They appealed to your practice in support of their own. They drank moderately for a season. Their appetite for the stimulant increased. They have fallen victims to the destroyer. Look back for fifty years. How many of your children, your neighbors, your townsmen, your acquaintances, have become drunkards? Count up this number, and also the number of connections who have severely suffered by their ruin. These individuals were once as respectable as yourselves. Their prospects were as bright; their hopes were as ardent; their motives as pure; their ambition as great; their denunciation of intemperance as strong. While you have had moral strength to withstand, they have been conquered and destroyed. Has there not one in ten been ruined by your example? Suppose you had adopted the principle of entire abstinence when you were free. Suppose you had exerted all your influence to induce others to do the same thing. If you had never had the article in your house; if you had never drank the poison on any occasion; if you had frowned upon its use in every possible manner, do you not believe you might have been instrumental in saving some child, some friend, some companion, some citizen, from the drunkard's grave? If you would have done this, then surely your practice of moderate drinking has proved injurious to your fellow men. For your example has encouraged others to enter the school of intemperance; and not having your firmness of principle, they have fallen before the destroyer.

In the third place, your moderate drinking has proved injurious to your *constitution*. Of this you are not sensible. But this is the testimony of the most distinguished and disinterested physicians. They will assure you that ardent spirit cannot quench thirst; that it cannot afford any nourishment to the human system; that it is a deadly poison. The experiment has been lately tried by Dr Beaumont on the human stomach. The spirit always acted on the coats of the stomach and produced more or less injury. Whatever quantity you have drunk therefore has done you no good, but much evil. It has been the principal cause of all your unpleasant feelings, your irritable temper, your domestic bickerings, your hasty and imprudent speeches, your dullness and heaviness. It has entered your constitution and undermined its health in a greater or less degree. So that when you are attacked by disease, medicine cannot operate so effectually. In this way it shortens the lives of hundreds and thousands. If then you will take this testimony of the best physicians, your moderate drinking has proved injurious to your health, your comfort, your constitution.

But I have one more argument which will settle this question forever. I must again introduce my hundred thousand competent witnesses. They unitedly testify that even moderate drinking has been injurious to themselves. They solemnly affirm that since they have abstained entirely from the use of ardent spirit, they have enjoyed better health; they have experienced more satisfaction; they have escaped many unpleasant feelings; they have had more peace and quietness in their families; they have accomplished more mental and manual labor; they have saved more property; they have exhibited a better example; they have exerted a more salutary influence upon all around them; they have made more moral and religious improvement. In proof of all this they have the certain evidence of consciousness. They have fairly tried the experiment. They *know* how very differently they feel, since their practice of moderate drinking was discontinued, from what they did when pursuing your present course. Now does not their testimony prove my position beyond all controversy? If any thing on earth can be settled by human witnesses, this question is forever settled. Not a word can rationally be said against this conclusion. You may indeed declare that you are honest and sincere, and this I will admit. You may affirm that you are not conscious of experiencing any injury from ardent spirit, and this I will grant. But until you have tried the other side of the experiment, you cannot *know* that it does not injure you in various ways. And as soon as you do adopt this principle of entire abstinence, you will certainly unite with my witnesses. Of this there cannot be the slightest doubt. May I not then call upon you to qualify yourself to testify on this question. Abstain one year, and if you do not say that you have been better in every respect, I will never utter another word in defence of my position. Is not this a reasonable request? Will it cost you anything valuable to equals? No, it will cost you no sacrifice, no consequence, no trial, no sickness, no expense, no compunctions of conscience. If then you are those wise, those good men you are represented to be, and which I trust you are, I see not how you can maintain your character for honesty and fairness and benevolence, without giving the experiment a fair trial. I think therefore that I have truly demonstrated that the moderate use of ardent spirit is injurious to your property, your friends, your constitution, and your character.

FOR THE REGISTER AND OBSERVER.

PUBLIC WORSHIP, No I.

That it is the duty of every person in Christian countries, so far as circumstances permit, to encourage the institution of public worship and instruction by his own personal attendance, by pecuniary aid, and by all other means, will be denied by few or none, who acknowledge the divine authority, and are acquainted with the contents of the New Testament. It was the commission of our Saviour, "Go ye into all the world, and preach the gospel to every creature;" and this command could never have been performed in any other way, than that of collecting assemblies, where they might preach to hundreds or thousands at the same time. It is farther evident both from sacred and secular history, that the gospel was originally preached in this manner, and that the primitive Christians were in the habit of meeting for the purpose of religious worship. Indeed, the importance of public worship and instruction is presented in the strongest light, by the example of Christ himself, who seems to have habitually attended the worship and other exercises of the Jewish temple and synagogue, although many doctrines of the Scribes and other teachers were disapproved by him. The example of the great Founder of our faith on any subject of common duty is, I conceive, equivalent to an absolute command; and if it would increase the strength of the argument, we might add that the practice of the Apostles appears to have been the same with that of their Master.

We need not however resort to the Scriptures for arguments to enforce the duty of public worship. If the voice of nature is audible and unequivocal in regard to any moral subject whatever, it appears to be so on this. If there is a God, who created the beautiful world we live in, where amid the plaintive accents, that occasionally penetrate our ears and our hearts, songs of joy are almost always predominant; where provisions are made for the happiness of all creatures, which would be effectual, if they were not perverted or neglected by man; if, in a word, there is such a God, as not only Christians, but even Deists in general profess to believe in, it must be the duty and the happiness of every person of mature mind to acknowledge and adore him. It is an essential prerogative of man to admire what is great, in proportion as it is great; to love what is good, in proportion as it is good, and to trust in the fidelity of others, in proportion as they have proved themselves faithful; and, in everything but religion, he is thought to want the characteristics of a man, who is destitute of these sentiments and feelings. We are ashamed not to admire a splendid genius in any productions of art, to view without emotion a sublime mountain or cataract, to be unaffected by an example of heroic philanthropy, or to betray a suspicion of one, who has done everything possible to secure our confidence. In that contemplation of the Divine nature, which constitutes worship, we find ample scope for the exercise of our noblest powers, and an inexhaustible fountain of the purest and sublimest emotions, of which our nature is susceptible. Hence it is evident, that, if anything has a claim to our regard, it is God; and, if anything be capable of affording us true enjoyment; it is God.

If it is the duty of any man to acknowledge and adore his supreme Benefactor in private, it is the duty of every one, who is capable of this high employment; and, if the habitual contemplation of the highest moral excellence has a tendency to render an individual happier, wiser, more inflexibly upright, and more sympathetic and generous, it must have the same influence on all human society. Beside, we are prompted by the very nature God has given us to communicate to others our warmest feelings on every other subject. To borrow a very pertinent argument, "We neither laugh alone, nor weep alone; why then should we pray alone? None of our feelings are of a more communicable nature, than our religious ones. If devotion really exists in the heart of each individual, it is morally impossible it should exist there apart and single. So many separate tapers, burning so near each other, in the very nature of things, must catch and spread into one common flame."

I am aware it may be said in objection to this argument, that in the depths of real grief the delicate mind is averse to all publicity, and prefers the solitary chamber to every other place for the effusion of tears; and there is an appearance of truth in the remark. In such a case however the afflicted heart is not long content with entire solitude. After a few moments or a few hours, there is a strong disposition to communicate with those, who have a common interest in the event, which has occasioned the sorrow. Hence the affectionate father or mother, brother or sister, son or daughter, who in a distant region has received the intelligence that one of these tender relatives has been suddenly removed from life, retires only for an hour to vent his feelings in the private chamber, and the next thought is to return immediately to that circle of friends; and, so strong is the desire of mingling sorrows and consolations with others, as to render a delicate female almost insensible to the hardships and dangers attending a solitary journey for hundreds of miles. This is human nature, and the natural operations of the heart in such a case may generally be anticipated, where nature is not manifestly perverted. If all men therefore have a common, and an equal interest in religion, the argument of Mrs Barbauld is unsound. [illegible] be withdrawn from the influence of nature itself to communicate our devout feelings to others, and to engage their liveliest sympathies on a subject so interesting to ourselves.

To complete the argument I add, that we are not only inclined by nature to communicate our warmest feelings to others, but on the other hand to sympathize with them in what appears to interest or affect them most deeply. It is no uncommon thing to laugh with them, or weep with them, before we know the cause of their laughing or weeping; and, when their joy or grief appears to be reasonable, we sympathize still more in their feelings. Skepticism itself cannot doubt that religious feelings are sometimes mingled in scenes of public worship in such a manner, as to affect almost every member of a large assembly; and the greater the assembly, the greater in general is the excitement in each individual. It is true that, on ordinary occasions, many attend the worship of God's house without contributing at all to the improvement of the common feeling. Those who go merely to see or be seen, and who betray the levity or vacancy of their minds by every look and motion, rather shock than aid the devotions of those, who wish to feel as they ought; but, where there is deep piety in the heart, it will give to the worshipper such an unaffected appearance of devotion, as will aid the devotions of others, and conduce in a variety of ways, direct or indirect, to the great design the institution was intended to promote.

S. W.

FOR THE REGISTER AND OBSERVER.

PASTORAL VISITING.—No. I.

Of the different complaints brought against the clergy of the present day, there is perhaps no one so common, I might almost say, so universal, as the charge that they do not visit enough among their people. I cannot but think that this charge is often made without much consideration,—and that a better understanding of the subject would often check the complaint, and prevent that feeling of injury which causes complaining. When a parishioner says that his minister does not visit him often enough, it is with the implication that he to whom he is looking for spiritual guidance, is negligent in the discharge of his solemn and responsible duties—it is with the feeling that he has placed himself under the care of a shepherd, who careth not for the flock. But is it always right, is it always just to make this inference?

In the first place, what is meant by *visiting enough*—is it meant enough for profit, or enough for pleasure, or enough in consideration of other duties, incumbent upon a clergyman? Some would be satisfied were their minister to call upon them once in the course of the year; others would think themselves neglected if they did not see him in their families much oftener than this; and would charge him with *not visiting enough*, did he not visit them once a week, or once a month—Who then shall decide this point? Who shall best determine what portion of time a minister ought to bestow upon pastoral visiting? Who can best judge how often and at what times the clergyman shall be found at his parishioners' firesides? I answer, *the minister himself*, for he best knows what are his duties in the office in which he is placed, and what claim each duty has upon his time and attention. He alone knows what degree of labor each of his many duties as a christian minister will cost him; and, therefore, can estimate, far better than any one else, how large a portion of

time it is expedient to bestow upon each, that all may be performed to the best of his ability.

I repeat it, that it must and ought to be left for every clergyman to judge for himself as to the frequency of his pastoral visits. If he is a conscientious man, he will not carelessly neglect any of the duties that belong to his station. If he is not, he ought to be forthwith dismissed from the vineyard, as an unworthy and profitless laborer. He is most sadly out of place; let him seek some less responsible office. X.

CHRISTIAN REGISTER.

BOSTON, JULY 18, 1835.

ROMANISM.

We have spoken very plainly of some of the errors of popery, and have promised to say something of the errors of protestants, in regard to their treatment of papists.

And in the first place we think the readiness with which we, protestants, have been prone to seize upon and spread every story to the disadvantage of the Catholics, is not consistent with that Christian charity which upbraideth not, and thinketh no evil. When we hear any injurious report concerning individuals of our own religious connection, we are slow to believe it, we wait for the fullest proofs of its truth, and when the truth is established, we throw in all the palliating circumstances which the case admits. But not so do we conduct ourselves towards the Catholics.

Many tales which have had their day and gone by, we now pass over, and select one of recent origin, one whose date is of several years standing, but which it has not been thought worth while to circulate till within a few weeks past. The first thing to make the matter sufficiently attractive, while at the same time the utmost delicacy is observed to guard against prejudicing the case, is to prefix an ingenious title to the story of which we speak. The following title is prefixed, viz.: MORE POPISH CRIME.

Here we naturally expect to be told of the crime committed, of the person or persons arraigned, of the specifications in the indictment, of the testimony *pro* and *con*, of the arguments of counsel, of the summing up of the cause by the judges, of the verdict of the jury, and of the sentence of the court. But instead of all this, our curiosity is mocked by the transformation of this *Popish Crime* into a *startling statement*. But without any further preface we give the story as we last saw it, in a paper which has suppressed the dates, with a *scrupulosity* altogether uncalled for. It is mentioned we think, in some papers, as having occurred four or five years since.

MORE POPISH CRIME.

The Baltimore Literary and Religious Magazine contains the following startling statement. As investigation has been instituted, the date of the affair is omitted.

STATEMENT. We whose names are subscribed hereto, declare and certify, that on or about the — day of ——, 183–, about nine o'clock at night, as we were returning home from a meeting in the Methodist Protestant church, at the corner of Pitt and Aisquith-streets, and when opposite the CARMELITE CONVENT and school in Aisquith-street, our attention was suddenly arrested by a *loud scream issuing from the upper story of the Convent. The sound was that of a female voice, indicating great distress; we stopt, and heard a second scream; and then a third, in quick succession, accompanied with the cry of* "HELP! HELP! OH! LORD! HELP!" *with the appearance of great effort.* After this there was nothing more heard by us during the space of ten or fifteen minutes; we remained about that time on the pavement opposite the building from which the cries came.

When the cries were first heard, no light was visible in the fourth story, from which the cries seemed to issue. After the cries, lights appeared in the second and third stories, seeming to pass rapidly from place to place, indicating haste and confusion. Finally all lights disappeared from the second and third stories, and the house became quiet.

No one passed along the street where we stood, while we stood there. But one of our party was a man, and he advanced in life; all the remainder of us were women. The watch was not set, as some of us heard 9 o'clock cried before we got home.

Many of us have freely spoken of these things since their occurrence, and now, at the request of Messrs B. and C. and M., we give this statement, which we solemnly declare to be true; and sign it with our names.

JOHN BRUSCUP,
LAVINIA BROWN,
SOPHRONIA BRUSCUP,
HANNAH LEACH,
SARAH E. BAKER,
ELIZABETH POLK.

Baltimore, March 13, 1835.

We do not remember from what paper we took this statement; but after the story has gone the whole round among editors who have a taste for such things, we shall probably hear nothing more of it. It will have fulfilled its office, and its place will be supplied with something else.

Another error of Protestants, as we think, is that of singling out the most offensive examples of tyranny, cruelty and corruption, in the history of the Romish Church, and fastening them upon the prelates or people of that Church at this time and in this community, in such a way as to exasperate the feelings of members of other churches against them. We cannot believe that it produces any good. If the well known and ineffable absurdities of the Catholic Church, (as they seem to us) and the prejudices of protestants imbibed in infancy and cherished through life, are not enough to protect our people from papacy, we may with some reason inquire what is to be done. But we do not recollect that any pretence has been made of danger from the inroads of popery among native protestants of New-England. Single instances there may be of conversion to the Catholic church, but not more perhaps than those of the opposite kind.

It should be considered moreover that few Christian sects would covet to have their origin and history scanned very closely. It ill becomes most protestant connections, or the whole protestant communion to boast of their pedigree. One of the Roman satyrists, after a succession of fine illustrations of the truth that real honorable distinction is merely personal, concludes with a caution to the Romans not to be too inquisitive about their genealogy, since if they trace it far back they must derive their origin from the infamous asylum (the asylum of Romulus, and the refuge for criminals of all kinds); and adds, that the first of their ancestors might prove to have been a shepherd, or what he was unwilling to name.

We should content ourselves then, in all our controversies with Catholics, to take them as they are, to give them the benefit of whatever they disclaim, in regard to the principles of their church, and not to push them too severely in respect to inconsistencies. We protestants are too vulnerable in this respect, to cast the first stone.—We have something more to say on this subject.

UNION OF THE CHRISTIAN REGISTER AND BOSTON OBSERVER.

The following communication on this subject is alike gratifying to us in relation to our well meant exertions to make our Journal acceptable to the public, and in regard to the aid which it promises from the individual, and invokes in our behalf on the part of those who have contributed to the columns of the Observer. It has always been our wish to allow a full share of room to the subject of Sunday Schools; and, in general, to enlist so many contributors to our paper, as to give it both variety and strength. We feel much encouraged by the hope that we shall unite the occasional labors of all those writers whose experience has convinced them of the utility of a religious paper; and the reward flowing from the assurance that they are performing an important public service, will not, we are confident, be lightly esteemed by them.

FOR THE REGISTER AND OBSERVER.

MR EDITOR,—Allow me to express my satisfaction at the recent union of your paper with the Boston Observer. Although a good friend to the latter paper from the moment that it was thought of, and taking a deep interest in its success, I am convinced that it has well fulfilled its mission, and will answer the end of its projectors, far better under the present arrangement, than if it had been continued in a separate form. We want a vehicle through which a free and constant intercourse can be kept up between religious men of a liberal faith. We have such a one now, and I pray that it may be well sustained.

What I wish to say, however, is this. That I hope the good and faithful friends of the answer for the Editors of the Observer that never were men better supported by the sympathy of friends and the able pens of excellent contributors. I trust they are duly grateful for this. But I should be sorry now to see those pens lying idle. I should be sorry if any one of that fine corps of contributors, who did so much to give the Observer what interest it possessed, should now drop off from the service.

I want to hear more from the writers on Sunday Schools, particularly who wrote so much and so well in the columns of the Observer. This great cause is yet in its infancy and needs the fostering care of sound and watchful minds. Its philosophy must be written out and understood, before its greatest effects can be realised. I was glad to read so much on this subject in the Observer, and I shall truly grieve, if I do not read more in your paper.

For one, Sir, I wish you the utmost success, and though I cannot give you "silver and gold," "such as I have" I shall always be happy to contribute to your columns, both for your own sake and that of the cause in which you are engaged. A WRITER IN THE OBSERVER.

PUBLIC INSTRUCTION OF PRUSSIA.

We are not accustomed to speak of the valuable communications which we receive for the Register; but it is a great satisfaction to find them duly appreciated by others. And when our judicious readers call the attention of the public to important subjects discussed in our paper, it may prove useful by bringing into notice what had been overlooked by some, or not duly regarded and valued by others. Since a fair opportunity is presented to us, by the following communication, we cannot forbear to express our thanks to the author of the pieces referred to by our correspondent for these (not the only) valuable contributions from the same source.

FOR THE REGISTER AND OBSERVER.

MR EDITOR,—I do not know who is the writer of the articles on "Public Instruction of Prussia" which have appeared in two or three late numbers of your paper, but whoever he may be he sets forth many views of great importance, which deserve, and I hope will receive an attentive consideration. I rejoice that such a mind has been turned to this subject. We are in the habit of boasting too much of our public schools. In the indulgence of that vanity, which is incident no less to young nations than to young men, we are apt to think that our provisions for education are without a rival in the world. It is time that we should have our eyes opened in this matter. A little more light will do us great good. For one, Sir, I heartily rejoice that your correspondent has spoken out as he has. I am obliged to him for the information he has given us. We ought to know what other nations are about in this momentous concern. Itmay excite us to a tone of more earnest endeavor and let down our foolish self-gratulation. The system which he describes has been successful, highly successful, in forming men—men of ripe, generous, and exalted natures, with all their faculties in action and harmony,—men who show the brightness of God's image, which is stamped upon the human soul, and teach us, of what under a free and rich culture we may all be capable. Let our children be subject to a discipline like this, and we should have a new race of men, on the thronging pathway of life. Instead of the selfish, scrambling, earthly-minded beings, who now crowd the avenues of profit and distinction, we should have a generation of MEN, in whom the high attributes of humanity have been matured, and who bear within their bosoms the thrilling consciousness that they are the sons of God. Is not this a "consummation devoutly to be wished" as well by every friend of his race, as by your friend,

AN OBSERVER.

TRIALS FOR HERESY.

The trial of Dr Beecher, whose acquittal we have mentioned, is reported in part in the New York Observer of Saturday last. The Report fills nearly three fourths of the paper, and, it is said, the remainder will occupy about the same space. We shall abstain from any remarks upon the merits of the case till we have read the whole.

It may be asked, in the mean while, why we should take any deep interest in these matters, or expect our readers to feel any curiosity about them, or, at most, any thing beyond an idle or an ill-natured curiosity. The answer to such an inquiry is obvious. We, as a constituent part of the great Christian brotherhood, the Church Universal, have an interest in them; for, widely as we may differ from the Presbyterian Church—be it the party strict or the party liberal—we feel all the wounds that are inflicted upon Christianity, as we believe, more sensibly than those do who are engaged in actual conflict. The contest between those parties has nothing more to do with the *spirituality* of the gospel, than has any other warfare. "That party, which is not sustained," says Dr Beecher's accuser, "must go out; for we cannot live together. The confession of faith must go down, or the new theology must be put out of doors."

If such be the case then, Unitarians have an interest in the contest separate from their love of peace in Christ's kingdom. Whatever be the final issue, it will materially affect the great question concerning human creeds, against which Unitarians have so long and so earnestly taken their stand. If the prosecutor shall prevail, and the whole Church Presbyterian shall be made to pay outward, servile reverence to the creed, to bow down and worship this image of man's creation with real or feigned homage, what a triumph there will be of ecclesiastical domination over spiritual freedom, of the word of man over the word of God, of hypocrisy and self-deception over sincerity and frankness! If the accused shall triumph, what a lesson will be taught on the worthlessness and inefficacy of creeds; of creeds intended to limit God's word to a certain sense, yet embracing parties so opposite or so much at variance, that one can charge the other with teaching "another gospel!"

Not every Presbyterian, however, despairs of a better day for the Church. The Editors of the New York Observer, like the Hebrew prophets amidst the calamities of their nation, predict a period of greater glory than the Church has yet beheld. "An appeal," they say in the case of Dr Beecher, "will be taken from the Presbytery to Synod, and doubtless from Synod to General Assembly. The result, we trust, will be the end of controversy, and the union of all parties in the great work of converting the world." It is easy to prophecy smooth things, but we do not believe the millennial year is so near at hand.

Dr Barnes, another eminent minister in the Presbyterian Church, has just been tried for heresy positive and negative. We have not learned the result; but his acquittal is confidently expected.

THEOLOGICAL INSTITUTE.

The Report of the Trustees of the Theological Institute at West-Hartford, Conneticut, was made in May last. This Seminary originated in consequence of dissatisfaction with the state of theological opinions, &c. at the school connected with Yale College. From the exposition of the views of its head and guardians last Autumn, it seems little calculated to shed light upon Christian truths and doctrines.

Its present number of students is sixteen. An experiment of a Manual Labor department is in progress, both in mechanical and agricultural work. The Trustees "very confidently calculate on eventual success in the department of Manual Labor, nor has any thing contributed at all to discourage their expectations; but" they add, "it is a part of our enterprise in which, for obvious reasons, we must carefully feel our way, and 'make haste slowly.'"

The success of the eleemosinary movements, or begging expeditions in behalf of the Institute has by no means been eminent. The general impression doubtless is, that the Seminary is not needed, an impression which, as we should judge, it will be very difficult to remove.

REFUTATION OF UNITARIANISM.

We find in the Recorder the following paragraph, from a correspondent.

The Congregational Ministers of New England, are, possibly, not generally aware of the character of "*Wynperse's Deity of Christ*," published in this city from the German, about two years ago. It is a very small book, answering as a tract, to give or lend. It is probably the best refutation of Unitarianism now in our language; certainly, it is the best by far *of its size*. It is probably to be found in the country bookstores, and I think every church member, who has Unitarian friends, ought to buy this book and lend it to them. A BOSTON PASTOR.

We would thank some one of our Unitarian friends, who has read, or is willing to read this book attentively, (whether converted by it or not) to give us an account of its strong arguments. It should seem from the language used by the correspondent of the Recorder, that the "refutation of Unitarianism," is a common and easy thing, quite an every day affair, though, in the thoroughness of the work, there are degrees. Wynperse's, it seems, is "probably the best refutation." It would have gratified us to learn from the same person, (who can run so glibly through the degrees of comparison, and who is doubtless well versed in the Predicaments of Aristotle,) whose "refutation of Unitarianism" is a good one, and whose is better.

EMANCIPATION IN KENTUCKY.

We have spoken before of the Anti-Slavery Resolutions of the Synod of Kentucky, and also of the Abolition Society, as being auspicious to the great cause of final emancipation, particularly so, from their origin in a slave-holding State. It seems that Mr. Birney, in a letter to Gerrit Smith, Esq. ascribes these resolutions, "in some degree," to his letters against Colonization, as the occasion. President Young of Danville Ky. in a letter to Rev. Mr. Bacon of N. Haven, gives a history of opinions and movements respecting slavery within the sphere of his own knowledge, and in relation to this particular case, in order to present a right view of it. We extract a part of the letter, which shows the progress of public opinion on the question.

The statement of Mr Birney has excited astonishment in the minds of all here who have seen it, and who have been, in any degree, acquainted with the history of our resolutions. I have an enlarged acquaintance with the members of our Synod, and have known for some time the sentiments of nearly every preacher in the State on this subject, and those of our most influential elders, and I know not a single man, nor have I heard, *after considerable inquiry, of a single one who voted for the resolutions, that would not have thus voted, had Mr B.'s letters never been written.* The only person who advocated abolition sentiments in Synod *voted against the resolutions*—and it was the general opinion, that Mr B. thought them to be of no kind of value. After the public has shown that they estimated them as calculated to do good, I see not why abolitionists should set forth a claim to them as the fruits of their labors. But it is a first principle of abolitionism, that every thing done in behalf of the slave is, somehow or other, the result of their efforts.

* * * *

In 1831, R. J. Breckenridge, then an elder in our Synod, brought forward some resolutions on slavery, which, after being discussed and modified, were postponed, by a large majority, to the next meeting of Synod. In 1832, owing to the prevalence of the cholera in the city where the Synod was sitting, the consideration of the postponed resolutions was further deferred. In 1833 they were taken up and discussed for several days, and at last indefinitely postponed by a majority of *two*. The ground of opposition to the resolutions taken by the great mass of the opponents was, that the language of the paper conveyed the idea that *the Bible condemned slavery in express terms.* This doctrine they did not believe, and could not conscientiously adopt a paper which, they believed, contained it. In 1834 another paper was drafted, quite as strong as the former, if not stronger—but avoiding the obnoxious phraseology of the previous resolutions. When this paper was explained, the chief opposition was at once withdrawn, and many who had expressed hostility to the sentiment which, they thought, was contained in the former paper, acquiesced in the propriety and correctness of the one then offered. It was passed by a very large majority. The great accession of strength to the cause of emancipation took place between 1831 and 1833. During this period several very influential members of Synod changed their views as to the propriety and duty of passing such resolutions: and it was the opinion of every one present that the resolutions would have been passed by a very large majority, at the Synod of 1833, had there been a slight modification of the phraseology, such as was made at the last Synod. And it is well worthy of observation, that during this period, in which the great advancement of the cause took place, not one word was heard—not one line was written within our bounds, in advocacy of the doctrine of abolition.

* * * *

Mr B. has unquestionably been very active—but with what result? He has formed an Abolition society, the whole of whose members have not emancipated as many slaves as have been given up by one of our gradualists, who is decidedly opposed to their movements. Abolitionists would, no doubt, as they are in the habit of doing in other cases, claim the results of the labors of our gradualists as their fruits—but, unfortunately for such a claim, our action commenced before theirs.

ANTI-SLAVERY SOCIETY IN TENNESSEE.

An account of a society of this class is given in the last New York Evangelist, from the American Presbyterian. The meeting at which it was formed was held at Bethberie Church. It was conducted harmoniously and a constitution was formed; but the details are given so confusedly in the Evangelist, that we do not perceive the precise principles of the Association. The fact of its formation, in a slave state, makes it specially worthy of notice.

BOSTON ASYLUM AND FARM SCHOOL.

On Thursday of last week we went in company with many others to visit this Asylum and School, at Thompson's Island. When we entered one of the Halls of the spacious and convenient building erected for the purpose, the children of the Institution were in their places, and, as soon as the company were seated, sung a hymn expressing their filial relation and duties to their Father in Heaven. Mr Chandler, the general superintendant of the institution, exhibited to the visiters part of the discipline of the school, particularly as relating to order, and gave some account of the manner in which the time of the children was occupied. The house appears to be fitted in a manner very convenient for its purposes, and is in a very neat condition. Mr Chandler conducted us over the farm, including nearly one hundred and fifty acres of excellent land, part of which is under good cultivation as a garden, and promises to be very productive. He is manifestly well acquainted, and practically acquainted with agriculture and horticulture, and gives proofs of that energy, ingenuity and zeal, which are so important to the place which he fills.

The present number of Children we understood to be fifty-five. Such instruction in morals and religion and elementary learning, as is suited to their age, is provided, and in addition to this, they have already become, as we were told by the superintendant, very useful in the department of manual labor. The children are between the ages of five and eleven, and are the same that belonged to the asylum lately disposed of in the city.

A notion has gone abroad, (and we have been asked whether it were not so) that this asylum is provided in part for Juvenile offenders. It is not so. The "Asylum for Indigent Boys" was intended principally for orphan male children, and the Farm School was projected "for the more extensive rescue and education of idle and morally exposed boys in the city." They may well be combined, and nothing now is wanting to a successful combination, but an increase of funds.

The President of the Institution, (His Honor S. T. Armstrong) in answer to some inquiries respecting its condition, its means and its wants, gave to the company, while assembled in one of the Halls, an account of what the corporation had done, of the necessary and great expenses incurred, and of the importance of additions to the means of the Institution, in order to carry its benevolent purposes into more full effect. He stated that the income at present does not exceed $2000 a year; that this is inadequate to the wants of the asylum with the present number of children; that it is very desirable, in the way of Annual subscriptions, and life subscriptions, and donations, to increase the funds to such an amount that two hundred children instead of fifty, should be provided for, in this place of abode and of improvement.

Among the multitude of charities we hope this will not be overlooked. It begins with the objects of it in the right place, while the mind is yet susceptible of moral and religious impressions, and the body is capable of physical culture and of being trained up in habits of industry and useful labor.

When we left the shore on which these happy children were strowed, we could not but reflect upon the merciful Providence, which hath disposed the hearts of the good and thoughtful in this city thus far to provide means for rescuing so many of the children of poverty from probable corruption and ruin, and placing them where, on the contrary, the probability is equally strong, that they will become virtuous and respectable.

THE WESTERN MESSENGER.

DEVOTED TO RELIGION AND LITERATURE. No. I. Cincinnati. June, 1835.

This is the commencement of a Journal which was proposed some time since, of which Rev. E. Peabody is the Editor, assisted by two other Unitarian clergymen, in the western country. "The name of this magazine has been changed," say the Editors, "from 'Examiner' to 'Messenger,' because the first name is preoccupied by a paper published in St. Louis, which advocates principles so different from those which we shall uphold, that we are unwilling to have our book confounded with it in the mind of the public."

The Editors, in their prefatory remarks, say that "a primary object of the work is to set forth and define Unitarian Views of Christianity." In regard to the state of religion they say—"It seems to us that the exaggerated reports of infidelity in the west have been founded not so much on the rejection of Christianity itself, as on the rejection of creeds, (i. e. the opinions of men about Christianity) which have been presented in its stead, and considered identical with it."

This publication is monthly; and is to contain, in each number, 72 pages. The price is three dollars a year, in advance.

We are obliged to postpone, from inability to examine the work at this moment, our opinion of its merits; though we cannot conceal the favorable expectations we entertain in its favor from our knowledge of the Editors.

CHRISTIAN EXAMINER.

We have spoken cursorily of the articles in the Christian Examiner in which our correspondent below feels so deep an interest; but we are gratified with the opportunity of adding from him "a word in season."

TO THE EDITOR OF THE CHRISTIAN REGISTER.

I have lately read some remarks in the *Examiner* on the doctrine of atonement—and still more lately, an article in that valuable periodical on the outlines of the Unitarian belief. It would do great good, it appears to me, if these articles were published in a pamphlet and sold cheap. Many good people have confused notions on these subjects, and some have erroneous and absurd opinions upon them. Reflecting and sober persons are perplexed, rather, it may be said, are dissatisfied with the *orthodox views*, which are still urged as essential to salvation. In a funeral sermon, not long since delivered by a learned and eminent Calvinistic preacher, referring to the desire of the deceased, on his deathbed, it is said, "all I wish is to be washed in the blood of Christ, and to be clothed with his righteousness."—And I have lately seen the following lines quoted with approbation from Dr Watts, who it is well known changed his views materially in the latter part of his life—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath the flood,
Lose all their guilty stains."

Was ever the language of the most ignorant pagan, who believed in the merit of expiatory sacrifices, more revolting than this? Do, Mr Editor, as you love christian truth, and regret irrational doctrines, and the more irrational terms in which they are conceived, urge your readers to examine the bible, instead of believing, or trying to believe in *presumptuous* system makers. If the above language be proper, then is the papist right in teaching that we must eat the real flesh and drink the real blood of Christ, in order to be his true disciples or to be saved by his gospel. B.

WATERVILLE COLLEGE.

MANUAL LABOR. We find in the Essex Register a communication from the President of Waterville College (Rufus Babcock Jr.) upon the subject of manual labor, as connected with academical studies. It should seem that the labor is all of a similar kind, and confined to the carpenter's or cabinet maker's shop. When we were at Waterville, there was abundance of unsubdued land not far from the College buildings, and we should think that many acres must be included within the College domain. When therefore we saw the words Manual Labor—we supposed that a portion of it was expended on the soil.

The President's account however is interesting, and comes in as an example of a fair experiment in relation to the benefit of systematic labor in seminaries of learning.

Considerably more than one half of the whole number of students in College, are regularly engaged in labor (chiefly in the College shops,) 3 hours a day. Their earnings vary from 50 cts. to $2 50 cts. per week, according to their skill, strength, and diligence, but on an average they pay for their board by their labor. This system of labor has been in successful operation for more than two years; (with the exception of a few weeks last Autumn, when the scarcity of lumber partially suspended work in the shops) and the results of it are no longer doubtful. The regular exercise thus furnished is found highly conducive to *health*, and to intellectual vigor: No student is hindered in the successful prosecution of his studies, by employing three hours a day in work. The good order of the College is also essentially promoted by this kind of employment of the leisure hours of so large a portion of the students.

It is often asked, "how can your manual labor department continue to flourish, when the experiment in so many other institutions has entirely failed?" Several circumstances have conspired to its success here. A large proportion of our students are able bodied men, who have been accustomed to labor, and do not regard it as dishonorable. We have an excellent and popular superintendent of the *shops*, at a reasonable charge. The shops, tools, &c. have been furnished by contributions for the purpose and only need to be kept in repair by a small tax on the occupants. We have also unusual facilities for purchasing lumber, and disposing of work of various kinds from the shops. By carrying the principles of *the division of labor* into effect, the several processes are so simplified, that young men, of common ingenuity, even if they have never before been accustomed to the use of tools, very soon learn to work to good advantage. The low price of board and tuition (only $1 a week for the former, when *paid in advance, and 20 dollars per annum* for the latter) are an encouragement to many worthy young men, thirsting for the advantages of education, to endeavor to procure one here, chiefly by their own efforts.

HARVARD UNIVERSITY.

On Monday last there was a public exhibition by members of the Junior and Sophomore classes, before the Faculty of the University, and the following exercises were performed. We were pleased to find that there were no omissions.

1. A Latin Oration. "De Caii Marii Ævo." Samuel Breck Cruft, Boston.
2. An English Translation. From Madame de Stael's 'Germany.' Charles Stearns Wheeler, Lincoln.
3. A Greek Dialogue. "Decius and Cato." Manlius Stimson Clarke, Norton. David Henry Thoreau, Concord.
4. A Conference. "Roman, Grecian, and Egyptian Remains." Loring Lothrop, Cohasset. George Minot, Haverhill. William Ellison Parmenter, Cambridge.
5. A Greek Version. Extract from a Sermon of W. E. Channing. John Fenwick Eustis, Fort Hamilton, N. Y.
6. A Latin Dialogue. "Antonius and Ventidius." Clifford Belcher, Farmington, Me. Henry Williams, Boston.
7. A Forensic Disputation. "Whether the Literature of America be injured by that of Modern Foreign Countries." Henry Bigelow, Worcester. James Chisholm, Salem.
8. A Latin Version. "Edvardi Everett Orationis apud Societatem Phi B. K. habitæ Pars. Charles Henry Appleton Dall, Boston.
9. A Dissertation. "The Effects, upon the Literary Character, of Seclusion and of Society, Israel Munson Spelman, Boston.
10. An English Version. Extract from Chateaubriand's "Travels in America." Horatio Emmons Hale, Boston.
11. An English Oration. "Skepticism." Robert Bartlett, Plymouth.

On Tuesday the Senior Class of Undergraduates took leave of the Faculty and of their fellow students, according to custom; upon which occasion an Oration was delivered by Mr Charles C. Shackford, of Portsmouth, N. H. and a poem by Mr Benjamin D. Winslow, of this city.

On Wednesday, A. M. the Senior Class of the Divinity College read the Dissertations in the University Chapel, which were announced in our paper of last week. On the same day P. M. a meeting of the Philanthropic Society was held for the discussion of subjects connected with the designs of their Association. We are obliged to defer any remarks on these interesting occasions till next week.

Phi Beta Kappa Society.—Theopilus Parsons, Esq. of this city, is appointed to deliver the oration before the Phi Beta Kappa Society of Harvard University at the approaching anniversary, and Rev. Ephraim Peabody of Cincinnati, to deliver the Poem.

NEW PUBLICATIONS.

Lectures on the Doctrines of Christianity, in Controversy between Unitarians and other Denominations of Christians. Delivered in the First Independent Church of Baltimore. By George W. Burnap. Baltimore: Lucas & Wright. [Sold by James Munroe & Co., Boston.]

When we first took up this volume, we were ready to exclaim, is there to be no end to elaborate discussions on these subjects, which, in one shape or another, have agitated Christendom almost from the time that the Christian Scriptures were first embodied. But when we came to read the Lectures, we were so struck with the effect produced by the direct action of a strong mind, (led away by no idle imaginings) upon the word of God, in successfully expounding its truths, as opposed to what we think to be received errors, that we were ready to welcome the work, trusting that it is destined to do good.

The doctrine of the Trinity, and the whole chain of Calvinistic doctrines as they are held literally or in substance, are handled in this work, and handled powerfully. We hope it will be read extensively by people of all sects; and they will find out whether they have any opinions, and perchance what their opinions are. They will at least find out that Unitarianism is in no other sense a system of negations, than as it denies with reason, much that is dogmatically taught in catechisms, creeds and confessions.

A Sermon, delivered to the Young People of the First Congregational Society in Canton, on Sunday, May 24th 1835. By O. A. Brownson. Published by request of the Young Men of the Society.

The objects of this sermon are to teach the young, and to make them feel too that they are created for doing something, and doing it to a good purpose; something beyond their own selfish ends; something in the domestic circle, and something as social beings;—to impress upon them the conviction that the kingdom or reign of God is the reign of love or goodness; and to persuade them, while they are engaged in the pursuit of wealth or any worldly good, that true riches are those that pertain to the soul—goodness, righteousness. He illustrates by examples of ancient worth that a good name, such as is acquired by virtue and moral excellence, is better than earthly riches and splendor, and concludes with exhorting the young to think of their responsibility as a part of society on which are soon to devolve the interests of the country and its sacred institutions.—Such are the high objects aimed at in this discourse, and they are pursued by the author with discrimination, with energy and ardor.

An Address delivered at Lexington, on the 19th (20th,) of April, 1835. By Edward Everett. Second Edition. Charlestown: William W. Wheildon. 1835.

The main design of this Address, as we might suppose from the occasion on which it was delivered, is "to commemorate the eventful scenes of the opening revolution." But the Orator who knows full well how to mingle philosophy with historical details, could not fail to look back beyond the first bloody outbreaking of the conflict; and there he finds how long we had "the substance before the forms of liberty," and perceives and illustrates "the inherent incongruity of colonial government with the principles of constitutional liberty." It is unnecessary to add that the skilful hand of the statesman, the historian and the scholar, can be traced in the speculations, the minute details of events, and the nice delineations of character.

Elements of Chaldee, Syriac, Samaritan, and Rabbinical Grammar. By John G. Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge. Boston: Crocker & Brewster. 1835.

So far as we have examined these Elements they are well put together and accurately printed. It is creditable to the Theological department of the University with which the learned author is connected, to find a demand for the means of acquiring some knowledge of the languages and dialects kindred to the Hebrew. We hope this is a beginning which will be followed with progressive advancement. For the beginning of the study of a language, under a competent teacher, a grammar can hardly be too elementary.

ECCLESIASTICAL.

CONGREGATIONALISTS.

New Hampshire.—The general association of congregational and presbyterian ministers in New Hampshire, embraces 11 district associations, 160 churches, 142 ministers; 12 of the ministers without charges, leaving 30 churches destitute of the stated means of grace. The number of communicants is rising of 19,000.

Vermont.—The General Convention of Congregational and Presbyterian ministers in Vermont embraces within its limits, according to the last returns, 210 churches including a few on the borders of the state of New York, and 3 or 4 in Canada. The whole number of Congregational and Presbyterian churches in Vermont proper is a few less than 200, about 80 of which have settled pastors; and 60 others have stated supplies; leaving from 50 to 60 destitute, or chiefly destitute of the regular ordinances and ministrations of the gospel. These churches are connected in 12 associations, not including Essex association, N. Y. and contain about 21,000 members.

Rhode Island.—There are now within the bounds of this state, sixteen congregational churches; three of which have a portion of their members living within the bounds of Massachusetts. The number of communicants in these churches is about two thousand.

PRESBYTERIANS.

The Presbyterian church in the United States adopts as a general expression of its theological views, the Westminster Assembly's larger and shorter catechisms.

With the exception of New England, it spreads itself over all the states and territories of the Union. And in New England it has two presbyteries. It numbered a year ago in all 118 presbyteries—1948 ministers; 2648 churches; 247,964 communicants. The last year has very considerably increased the number of its ministry, churches, and professed disciples of Jesus Christ.

WELSH BAPTISTS.

According to the best information we can obtain, there are at present in Wales, 250 Baptist meeting houses, and about as many other stated preaching places, for lectures on Sunday and week day evenings, which are regularly supplied with the preaching of the gospel by Baptist ministers, not once a month, but *every week*, and in some places, three or four times a week, besides Lord's-days. This is owing not only to the number, but also to the *diligence* of the Welsh preachers, and to a plan which is there adopted to defray their travelling expenses, as well as an acknowledgement of gratiude from the churches for their labors of love. Although the Welsh churches do not give much to their ministers, yet an instance has never occurred of their letting a regular minister, in good standing, go from them without giving him *something*.

The traveling preachers receive a stated sum for each sermon, so that a man of strong constitution, who can preach twice every day, as Christian Evans, John Elias, and others do, would receive a considerable amount for his services. For this purpose the churches have a fund, or treasury, into which the people cast their contributions, so that no collection is made when the minister is present. The whole number of Baptist communicants in Wales is about 33,000.—*Davis' History of Welsh Baptists.*

OBITUARY.

Rev. HOSEA HILDRETH.

We saw a few days since, with very painful emotions, the annunciation of the sudden decease of this eminent servant of God. Mr Hildreth we have well known for more than thirty years, and for the greatest portion of that time he has filled with much usefulness a place in a public seminary of learning or in the Church of Christ.

He was graduated at Harvard College in 1805 and not long afterwards became a teacher in Phillips Exeter Academy, in which he held for several years the office of Professor of Mathematics &c. During his Professorship he preached occasionally at Exeter and in other places, and at length, we do not remember the year, resigned his place in the Academy and became the minister of the First Congregational Church in Gloucester. He has been for several years agent of the Massachusetts Temperance Society, and more than a year since asked and received a dismission from his pastoral labors at Gloucester, in order to devote more of his time to his important agency. The last autumn he was installed over a small Congregational Church and Society in Westborough, having made such arrangements as not to interfere with his duties to the Temperance Association. But his health became impaired, and he withdrew from his ministerial services several months before his decease. Less that a year ago we witnessed Mr Hildreth's active exertions not only in the cause of the Church and of the great moral reform in which he was engaged, but also in the cause of education. He engaged with zeal in a project for raising a fund to assist indigent students in procuring an education at our university. It was no discredit to him, or those who cooperated with him, that the effort was not attended with immediate success.

Mr Hildreth was no partizan in theology. He was an ardent, evangelical preacher, aiming to make men good Christians. And few preachers have been more generally acceptable. His ministry at Gloucester was happy and useful. He now rests from his labor, and his works do follow him.

CHIEF JUSTICE MARSHALL.

On our last page will be found a sketch of the public life of this distinguished man. In Philadelphia when he expired, every suitable respect was paid to his remains, which were accompanied by a committee, appointed by the Bar of Philadelphia, to the city of Richmond.

In Boston the following proceedings were had upon the melancholy occasion by the Bar of Suffolk.

At a meeting of the Members of the Bar of the County of Suffolk, held in the Supreme Court Room on Monday the 13th inst, the following resolutions were unanimously adopted, on motion of Hon. Daniel Webster, seconded by Hon. Samuel Hubbard.

Resolved, That the Members of the Suffolk Bar are profoundly impressed with the loss which the profession and the country have sustained in the death of the Honorable JOHN MARSHALL, Chief Justice of the Supreme Court of the United States.

Resolved, That we hold in the highest veneration the illustrious character of the deceased, and his eminent public services in the interpretation of the Constitution and laws, by which he has given a stability and strength to the government of the Union, and identified his name with the jurisprudence of the country.

Resolved, That an Address be delivered to the Bar on the life and professional character of the deceased Chief Justice; and that our professional brethren in the State of Massachusetts, and in the Counties in other States adjacent thereto, be, and they hereby are invited to attend by themselves or their delegates at the delivery thereof.

Resolved, That the Standing Committee of the Suffolk Bar be charged with the duty of inviting some member of the profession to deliver the said Address, to appoint the time and place, and make all such arrangements therefor as they shall think proper.

Resolved, That the President of this Bar, in behalf of the Bar, do move the Circuit Court of the United States for the first Circuit, on the next day of its session in Boston, that these proceedings be entered among the minutes of that Court.

Resolved, That these Resolutions be entered on the Records of the Suffolk Bar, and published in the newspapers of the city of Boston.

JAMES T. AUSTIN, President Suffolk Bar.
Attest: EDWARD BLAKE, Secretary.

FOR THE REGISTER AND OBSERVER.

Dr J. G. STEVENSON.

The death and character of this estimable and lamented indvidual have already been the subjects of respectful notice in several of our journals. The following passage is taken from the discourse delivered on the Sabbath immediately succeeding the tidings of his decease by Rev. N. L. Frothingham, the Pastor of the church, in which Dr. Stevenson was a faithful and exemplary worshipper.

The text from Psalms xii. 1—"Help, Lord! for the faithful fail"—suggests to the preacher these simple and obvious, but intimately connected truths—"There are the faithful: and they fail: and we require help."

The minds of my hearers will have gone before me in giving the reason for the selection of this morning's text. A "faithful" man has ceased from among us; a fellow-worshipper with you from his boyish days; one who had the welfare of our society warmly at heart, and whose substantial worth would have enriched the communion of any church in the world. His position before the public makes it not improper thus to allude to him publicly. And yet I should be afraid to pronounce any set eulogy, and ashamed to pronounce any exaggerated one, of so sincere and unpretending a man, who would

"Do good by stealth, and blush to find it fame."

I have described him already, and meant to do so, in what has been said of the "faithful;"—alas, that he too has failed so soon from among the children of men!

Belonging to a profession that is happy beyond every other in the personal regards of those among whom it is exercised,—that demands more than any other the highest exercises of prudence, self-possession, a conscientious diligence, and entire trust-worthiness, he was wanting in nothing to the claims of an intelligent community or to the desires of his friends. His understanding was of a firm and elevated order; and his feelings, though remarkably restrained and guarded in all their visible expressions, were expansive enough to hold all the objects to which it was possible for him to do good. The cares of his laborious and responsible calling, though devotedly assumed, did not withdraw him from the liberal pursuits of a scholar; and what was more important, did not prevent him from entering with ardor into all the projects which he thought wise for the general improvement. He was public spirited. He showed himself a great friend to the poor, and was constantly seeking out something for their relief and moral advancement. He was soberly active in the movement for temperance. He was distinguished by the interest he took in the cause of popular education. Quietly busy, modestly useful, enterprising but never extravagant, he was willing to spend all the stores of his rich and active mind in the service of his generation;—a service, where they who received it should be the humblest individuals, and he who rendered it should be unknown. He was such an enemy of display and ostentation, that to be and not to seem, might pass for the motto of his life.

It were not to be excused, if I omitted to say that he was a devout man; a Christian, from inquiry and conviction and the action of his own thoughts and a deep-seated reverence and affectionateness for what is divine. He did not trifle with sacred things in his familiar talk, nor slight them among his researches, nor question them with an unbecoming lightness, nor censure them with a hasty judgment. He was none of those shallow reasoners, who start petty objections against everlasting truths; and he was equally far from the subservient following of any human authority. He reflected within himself and decided for himself and the result was religiousness. It may be permitted to say these things of him in this house of our devotions, which he frequented in the spirit of faith and worship and not for form's sake, and where we shall see his face no more. He is beyond the hearing of the words that would now do him respect, and high out of the reach of the mourners that bewail him. He has gone to render his homage in a heavenly temple and with holier companions, and where there is no more distress.

"The loss of a finished man," it was once said, "is not easily supplied." Let not the example of a "faithful" one be easily forgotten.

INTELLIGENCE.

DOMESTIC.

Appointment by the Lieut. Governor and Council.—Hon. John Davis, of Worcester, to be Agent for prosecuting the Claim of Massachusetts on the Government of the United States, agreeable to the provisions of a resolve of April 3, 1835.

Chief Justice Marshall.—A beautiful bust of this distinguished jurist, ordered by Col. Perkins, for the Boston Athenæum, is just finished by Frazee. It is of pure white Italian marble, from a model made a year since, and is acknowledged by those who have seen it, to be a correct and very admirable representation of the late Chief Justice of the United States, and considered by the artist the finest effort of his chisel.—*N. Y. Gazette.*

Emigration to Liberia.—The ship Indiana, Capt. Wood, sailed from this port yesterday, for the Colony at Liberia, with the Rev. John B. Barton of this city, Missionary to Africa, and sixty three colored persons as emigrants for the Colony—fifty nine of whom are from this city, Augusta, and the county of Bryan.

New York Police.—The Mayor of New York has been induced, by the recent riots in that city, to issue an ordinance for the strict observance of the regulations in reference to the Sabbath. They forbid all frequenting of tippling houses on that day, and all pastimes or labor which may interfere with the devotional occupation of others; and prohibit the keepers of taverns, alehouses, or groceries, or any other person authorized to retail strong or spirituous liquors, from selling them except to lodgers in the taverns, or persons travelling in cases allowed by law.

Emancipation.—Mr Thomas Higginbotham, of Amherst county, Virginia, who died in February last left a will in which he directed that his slaves, about fifty in number, should all be free, provided they should be willing to leave the State; if not, that they should have the privilege of selecting owners, among his brothers and sisters. A correspondence concerning them has taken place between Mr Higginbotham's executor and the officers of the Colonization society. A letter from the executor, dated on the 23d of April, states that all the servants, except one man, two women, and two children, have elected to accept their freedom on the terms prescribed by the will. A farther communication on the subject is expected by the Society.

A gentleman in Buckingham county, Virginia, now deceased, left *twenty-three* slaves, with directions in his will that they should be hired out until his debts were paid, and then be free. His debts have been paid, and application has been made on behalf of his executor to the Colonization Society, inquiring whether it will send them to Liberia, on certain terms which are stated.

A gentleman in the neighborhood of Jonesborough is willing to liberate *four*, perhaps *five*, slaves, on condition of their going to Liberia, and the Society has been applied to on the subject.

A gentleman in Tennessee, not long since died possessed of *twenty* slaves, whom he manumitted by his will. His heirs contested the clause of the will, and it has been judicially decided that the slaves should be free on condition of their going to Liberia. —*African Repository for June.*

Temperance.—Dr Edwards, the secretary of the American Temperance Society, in a lecture recently delivered at Salem, Mass. stated that the object of the National Society now, is, to embody in a plain and cheap form the facts contained in its four last annual reports, and to put a copy of the volume into the hands of every preacher in the United States, of every lawyer, of which there are 9,000; of every physician, of which there are 13,000; of every legislator, of which there are 4,000; of every secretary of a Temperance Society, of which there are 7 or 8,000; and last, though not least, of every young man in the seminaries of the United States, of which there are 11,000; that no one should obtain a liberal education without having an opportunity of becoming acquainted with these facts; then to open deposits at Buffalo and other places, to supply every family emigrating to the west with a copy; and do the same at all the principal sea-ports, to put a copy into the hands of every foreign emigrant; and finally to secure co-operation at foreign ports, so that no emigrant should sail for this country without being kindly admonished that if he would prosper in America, he must belong to the Temperance Society.—*Zion's Advocate.*

Rhode Island.—The following gentlemen have been elected by the Legislature, Justices of the Supreme Judicial Court of Rhode Island. Job Durfee, Chief Justice, in the place of Samuel Eddy, resigned. Levi Haile, and William R. Staples, Associate Justices, the former in the place of Charles Brayton, deceased, and the latter in that of Mr Durfee.

Hampshire Canal.—Saturday afternoon, the fourth about four o'clock, says the Northampton Courier, the roar of cannon, ringing of bells, and cheers of our assembled citizens, announced the arrival of the first canal boat from Westfield, through the Hampshire and Hampden canal. It was an event long anticipated, and its welcome was the more hearty from the frequency of the disappointments which the good people there had endured. There is now canal navigation from New Haven to Northampton.

We understand that the company who purchased the estate of Gardiner Greene, Esq. have also purchased of Jonathan Phillips, Esq. the estate of his late father, the Hon. Wm. Phillips, for $115,000, and that noble mansion and garden, therefore, will forthwith be demolished.—*Trans.*

Spot on the Sun.—We learn from a friend, who is a careful observer of the heavenly bodies, that there is now a spot of unusual size on the sun's disc. Its appearance during the continuance of the present hot weather, will tend to shake the theory, that the solar spots have an effect on the temperature of our atmosphere.

German Universities.—The number of these institutions is 19, 2 only of which, those of Berlin and Bonn, were founded in the present century; there were 3 established in the 14th century, Heidelberg, Prague, and Vienna; 6 in the next century, 2 in that which succeeded, and 3 each in the 17th and 18th centuries. The earliest founded was of the Protestant religion, the last for both Protestants and Catholics. Of the whole number there are 11 Protestant, 5 Catholics, and three mixed. The greatest number of professors is at Vienna, where there are 79; the least at Erlangen and Kiel, each having 29. The greatest attendance of students is at Vienna and Berlin—nearly 2,000 each; the least at Rostock, 110; the number of professors at which are 34, very nearly one master to three students; and at Kiel, where there are 29 professors, and only 130 students. The Universities next best attended by students to those named as having the greatest number are Prague, Leipsic, Breslau and Heidelberg, each of which has more than 1000 students.—*Lutheran Observer.*

FOREIGN.

Paris papers have been received to the 31st of May.

France and Spain.—The Government of Spain has called on France for succor, in conformity to the provisions of the Quadruple Treaty; foreign aid being declared indispensable to put an end to the insurrection of the Carlists. The French papers are filled with discordant discussions and speculations concerning an armed intervention by France, England and Portugal for the support of the Queen of Spain.

In the Journal des Debats (ministerial paper) the intervention is pleaded for, not in consequence of the immediate danger of the Spanish Government, but to save that country from the dreadful calamity of a protracted civil war; this is regarded as a duty according to the spirit of the treaty. Other papers taunt the Journal des Debats with being late in broaching its prudential considerations, and deprecate any intervention at the present time. Ministers are said not to be fully agreed in the matter.

The Impartialist of May 28th says—

"We have reason to believe that in the Council of Wednesday the question of intervention was discussed without any decision being come to. The Ministers assembled again yesterday, and the question was again discussed. All the members of the Cabinet except Mr Humann pronounced in the affirmative. It was resolved that a communication should be made to the Chamber in the form of explanations. As these communications cannot be made before tomorrow, it is possible that the Council may again change its opinion. There will, however be no modification in the Cabinet before it is known what effect will be produced on the Chamber by the explanations intended to be given, and perhaps no change at all will take place."

Egypt.—Accounts from Alexandria to the 12th of March represent the plague as still raging and very fatal, 200 dying daily.

LATER FROM EUROPE.—English and French papers have been received to the 6th of June inclusive.

England.—Lord John Russell on the 5th of June brought forward his *Corporation Reform Bill*, which excited much interest.

Col. Labthorp gave notice of his intention to bring before the House of Commons a proposition to reduce by 30 per cent the salaries of all public officers having more than £6000, and a smaller reduction upon salaries of less amount.

Respecting the affairs of Spain the Morning Chronicle says,

"After a fair examination of all the circumstances which have come to our knowledge, with reference to the late events which have taken place in Spain, we declare our entire conviction to be, that no case has yet arisen which would justify the interference of England in the contest going on in the provinces of Biscay and Navarre, beyond that degree which is specified in the first part of the second additional article. Arms and amunition we should continue to send when required."

Shakspeare.—It is in contemplation to erect a gigantic obelisk to Shakspeare, near the mouth of the Thames, to be surmounted with a colossal statue of the bard, and the pedestal ornamented with the names of the principal characters of his plays.

France.—The committee in the Chamber of Peers made their report upon the question of American Indemnity, June 4th After some remarks by M. Barante, the further discussion of the subject was postponed to the 11th, in spite of the efforts of M. Dubouchage, who wished it put off till the 15th. Nothing in the tone of M. Barante's remarks varies the aspect of the question.

Bermuda.—In Bermuda, it will be recollected, the Colonial Legislature have, as in some other Colonies, gone beyond the Abolition Act of the British Parliament, and dispensed with the apprentice plan, making the slaves immediately and unconditionally free. The negroes are in all respects, or almost all, placed on the same footing with the whites. They are allowed to vote, and are eligible to office, though the pecuniary qualifications are somewhat advanced on their account, so that those possessed of small property, or none at all, whether white or black, are in a great measure excluded from political importance. A gentleman from Bermuda whom we have seen, states that most of the negroes have left their former masters: that work goes on as before without disturbance or difficulty. The chief change, so far, he says is, that labor is cheaper than under the slave system, the earnings of the laborers being less than the supplies formerly furnished by the masters A man works for his board and twenty-five cents a day, and many of them for twenty-five cents a week.

Jamaica.—By the arrival of brig James Harper, we have Kingston (Jam.) papers to the 22d ult. nearly the whole reading part of the paper is occupied with accounts of riots by the apprentices, (*ci-devant slaves*) reports of trials for outrages and crimes by [illegible] and censures upon the Governor, the Marquis of Sligo, for attempting to favor the cause of apprentices. Several of them had within a day or two, been arrested for murder, and others were undergoing trials for the same crimes. The whole Island, we should suppose from the paper, was in a state of continued excitement.

[From the Daily Advertiser.]

Mexico.—A revolution has been attempted in Mexico, for abolishing the Federal constitution of that republic, and establishing a consolidated government. It is done under the auspices of Gen. Santa Anna, and he is consequently placed at the head of the new government. The new organization is called the *Plan of Toluca*, it having had its origin in the city of Toluca. It is stated in accounts which have reached us by way of New Orleans, from Vera Cruz, to June 12, that the plan has been agreed to by most of the States. A document which forms the basis of the plan is published. This document purports to be a decree of all the public officers of Toluca, copies of which were sent to the supreme authorities of the States, with an invitation to them to unite in carrying it into effect. It declares in the preamble that the experience of ten years has proved that the system into which the people had been seduced, by a desire to imitate the political government of the United States of the North had been productive of public evils which could not longer be endured, and that it is indispensably necessary to apopt a form of government consistent with the establishment of an administration so economical as to repair the poverty, decay and ruin, to which the existing system has reduced the country, and so strong as to extricate it from oppressive bankruptcy. The form of the proposed government is not developed. All this is left to the future, and we presume to the wisdom of the chief at the head of the Republic. The following are the principal articles.

Therefore all the public officers of Toluca decree:

1st. That conforming her desires with those of the nation, manifested in an unequivocal manner, the form of government which must consist with the happiness of the people is that of a popular, representative, central system.

2d. That the constitution to be established must be based on the acknowledgment exclusively of the Catholic Apostolical Roman religion; on the independence of the nation as regards its actual territory; on the division of the powers of government; and on the freedom of the press.

3d. That on account of the heroic sacrifices and noble exertions made in favor of freedom of the country by the illustrious and excellent D'Antonio Lopez de Santa Anna, he shall continue to be recognised as President and supreme chief of the nation, and protector of its votes freely expressed.

MARRIAGES.

In this city, on Saturday morning, Enos Stewart, Esq. Councellor at Law, to Mrs Eliza Charles Davis, only daughter of Benj. Bussey, Esq.

In South Boston, on Tuesday evening, by Rev. Mr Motte, Mr Thomas W. Sears, of the firm of Sears & Fales, to Miss Eliza, daughter of Cyrus Alger, Esq.

In West Bridgewater on the 12 inst. by Rev. Mr Stone, Mr Spencer C. Glass to Miss Irene W. Dunbar, both of W. B.

DEATHS.

In this city Mr Oliver S. son of Dr. Bugbee, of Wrentham, 21; the young man who fell from a fourth story window in Washington Place on the morning of the fifth inst.

In Beverly, on Sunday evening, of consumption, Hon. William Thorndike, late President of the Senate of Massachusetts, and President of the National Insurance Office, of this city, aged 40 years and 6 months—a gentleman of sterling worth, of most estimable qualities, beloved and honored by all classes of the community.

In Sterling, Rev. Hosea Hildreth, late minister of the First Congregational Church in Gloucester, and Corresponding Secretary of the Mass. Temperance Society.

SECTARIANISM.

THIS day recieved by JAMES MUNROE & Co. Sectarianism both Catholic and Protestant; a Lecture by George W. Burnap. "First cast out the beam out of thine own eye"
Boston Bookstore, No. 134 Washington street.
jy 11.

LIBERAL PREACHER FOR JULY.

JUST published, at 134 Washington street. The Liberal Preacher for July 1835, containing a Sermon by Rev. Edmund Q. Sewall, of Scituate, Ms. —"Humility essential to true Greatness." jy 18

BIOGRAPHY of the Savior and his Apostles, with a Portrait of each. By the author of the History of the Bible, Lives of the Evangelists, &c. &c.
JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

THE WESTERN MESSENGER.

THE Western Messenger, devoted to Religion and Literature.

Contents of No. 1.

1. Introduction
2. Dr Beecher's Plea for the West
3. Crabbe and Hannah More
4. Friendship's Offering
5. Charity
6. Deity of Christ
7. German Theology
8. Notes on Proof Texts, No. 1
9. Stuart and Schleirmacher
10. New England
11. Alexander Campbell
12. Western Poetry
13. Dr Beecher and Dr Wilson
14. Past and Future
15. Ceritical Notices
    Riddle's Flora
    Western Literary Institute
    Outre Mer
    Conquest of Florida
16. Correspondence
17. Intelligence

Subscriptions for the Western Messenger received by JAMES MUNROE & Co., Boston Bookstore, 134 Washington street. jy 18

A PLEA FOR THE WEST.

JUST received by JAMES MUNROE & Co., "A Plea for the West. By Lyman Beecher D. D." Second edition, 12mo. pp. 190. jy 18

DELPHIN CLASSICS.

JAMES MUNROE & Co. have for sale one copy of the Delphin Classics, with the Variorum Notes, (entitled the Regent's edition) in one hundred and forty one volumes, large 8vo, complete, at a reduced price. jy 18

COLERIDGE'S Table Talk.—This day received, Specimens of the Table Talk of the late Samuel Taylor Coleridge. 2 vols in one Boston Bookstore, 134 Washington street. jy 18

COLERIDGE'S Poetical Works, in 3 vols, complete, just published and for sale by JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

BOSTON DIRECTORY—1835.

JUST published, the Boston Directory; containing the names of the inhabitants, their occupations, places of business, and dwelling houses, and the City Register, with lists of the Streets, Lanes and Wharves, the City Officers, public Offices and Banks, and other useful information.
jy 18 JAMES MUNROE & Co.

MATTHIAS and his Impostures, or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthias and some of his forerunners and Disciples, by William L. Stone.
JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

EVERETT'S Address, 2d edition—just received by JAMES MUNROE & Co., 134 Washington street. jy 19

METALLIC STEEL PENS.

JAMES MUNROE & CO. have just received a supply of the following Metallic Steel Pens—
Jones' Academical Quill Nibbs,
New York Fountain Pens,
Gill's Patent Lunar do
Gillott's Steel do
Ladies' do do
Premium do do
India Rubber [illegible]
Elastic Fountain do
New Regulating Spring do.
Boston Bookstore, 134 Washington st. jy 18

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.
Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.
He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.
may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.
Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.
Simpson on Popular Education.
Dr Caldwell on Physical Education.
Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.
Combe's System of Phrenology, 1 vol. 8vo. with plates.
Combe's Elements of Phrenology, 1 vol. 12mo.
Combe's Lectures on Popular Education, 1 vol. 12mo.
Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.
Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

TRACTS OF THE A. U. A.

JUST published by CHARLES BOWEN, No. 141 Washington st., Essays written for the A. U. A. No. 1. The Atonement. By Edward B. Hall.
Also, the Tenth Report of the A. U. A., with the proceedings of the Annual Meeting, May 26, 1835.
jy 11

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received, Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations—delivered in the First Independent Church in Baltimore. By George W. Burnap. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." "He preached unto them Jesus and the Resurrection."
Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington street. jy 11

A BOOK FOR THE SUNDAY SCHOOL TEACHER.

A Book for the Sunday School Teacher. "*And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*"
This day published by J. DOWE, 130 Washington Street.

Extract from the Preface.

"To awaken Teachers to some of the noblest motives, which can influence human beings in the work of religious instruction, has been the object of this work." "We want something more than mere mechanical movements to carry on the work of moral and religious reformation and improvement"—There must be a heartfelt co-operation in those who are invested with such trusts—"*We want Personal Piety in every Teacher;*" such as *deeply* feel that the "little immortals," who are weekly gathered around them, need such instruction as comes from the *heart*, and that to do good the Teacher must be in *earnest*—"come home as it were, to the circumstances in which each child is placed, and adapt instruction to the peculiar case of each, that they may early learn to discipline their thoughts, and retain the purity of their early innocence, unstained by the sins which surround them." jy 4

NEW BOOKS.

THE Influence of Mothers on the character, welfare and destiny of individuals, families and communities, illustrated in a series of anecdotes—with a preliminary essay on the same subject. By Charles A. Goodrich. 32mo. pp. 193.

On the extent of the Atonement, in its relation to God and the Universe. By Thomas W. Jenkyn. With an Introduction by Rev Daniel L. Carroll, pastor of the Presbyterian Church, Brooklyn, N. Y. 'Consider of it, take advice, and speak your minds.' From the London edition—12mo. pp. 334.

Christian Union; or, an Argument for the Abolition of Sects. By Abraham Van Dyck, Counsellor at Law, to which is prefixed a Sketch of the Life of the Author.——The Family Book; or Instructions concerning all the Relations of Life. 12mo. pp. 344 —— Six Months in a House of Correction, or, the narrative of Dorah Mahony, 32mo. pp. 201.——Pencil Sketches' or, Outlines of Character and manners, by Miss Leslie. second series 12mo. pp. 281.——Constantinople and its environs, in a series of Letters, exhibiting the actual state of the manners, customs, and habits of the Turks, Armenians, Jews, and Greeks, as modified by the policy of Sultan Mahmoud, by an American, long President at Constantinople, in two volumes, 12mo.——The Student, by E. L. Bulwer, 2 vols 12mo.—— Home, 2d ed. by Miss Sedgwick.

Boston Bookstore, James Munroe and Co. No. 134 Washington Street. jy 11

NEW ENGLAD MAGAZINE for July.

CONTENTS.

Original Papers.—Shells and Sea-Weeds. The Deparature; The Gale; Morning after the Gale; To a Land Bird; a Thought of the Past; Tropical Weather; Night; The Planet Jupiter; To ——; Poesie; Dark Thoughts; The Old Maid in the Winding-Sheet; Song; United States Senate. Samuel L. Southard; A Modern Pilgrimage; Retrospections; Scenes in Europe; Association; Poetry of the Prairies; The Origin and Progress of Music. No 1.; Lines.

Critical Notices.—Mrs Frances Anne Butler's Journal; Outre-Mer, a Pilgrimage beyond the Sea; The Infidel, or the Fall of Mexico. By the Author of 'Calavar;' The Crayon Miscellany, No. 2; Helon's Pilgrimage to Jerusalem, a Picture of Judaism, in the century which preceded the Advent of our Savior. From the German of Frederick Strauss; Blackbeard, a Page from the Colonial History of Philadelphia; Indian Nullification.

Monthly Record. Just published by E. R. BROADERS, 127 Washington street (up stairs.)
July 11.

THE LONDON QUARTERLY REVIEW. No. 106 for April, being No 15 of the Republication of the Foreign Quarterly Reviews. This day published by E. R. BROADERS, 127 Washington street, upstairs.

N. B. This number containing several articles on American subjects of much interest, the publisher has printed a few extra copies to accommodate those who are not subscribers to the work. They can be had as above. jy 11

BAINES' History of Cotton Manufacture in Great Britain, with a Notice of its early history in the East, and in all the quarters of the Globe; with a description of the great mechanical inventions which have caused its unexampled extension in Britain, and a view of the present state of the Manufacturers and the condition of the classes engaged in its several Departments—by Edward Baines Jr. Esq.; embellished and illustrated with portraits of inventions, drawings of machinery, &c.

A fresh supply of the above valuable work received by JAMES MUNROE & CO. Boston Bookstore 134 Washington st. jy 11

ENCYCLOPÆDIA AMERICANA.

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. C. Perkins. For sale at the above low price by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington street. june 13

HASTINGS & POTTER, No. 137 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

Rich Iron Stone China Dinner sets, gold and colors;
" " " " " " plain edge;
Printed " " " " " " "
Nankin Stone China " " blue, landscape, and Fitzhugh patterns
" " " " " salmon colors, Fitzhugh;
Half Stone " " " blue;
French Porcelain Dinner Sets, white and gold;
" " " " clear white;
" " " " Barbeau sprig;
Printed Dinner sets, a great variety of patterns and colors, with or without gold;
Rich gold sprig'd Tea and Coffee sets;
Rich gold band do do
Common China do do
Printed Tea sets, all colors;
Stone China Pitchers in every variety;
Printed do do
China Toilet sets, gold and colors, a beautiful article;
Printed do. blue, brown, green, pink and purple;
Iron Stone China Dessert sets;
Porcelain do
French China Colognes, very handsome;
Splendid French Flower Vases and Shades;
Low priced do do
German Glass Vases, very cheap;
A few articles of American China, of superior quality;
Common Ware of every description
New and beautiful patterns of rich Cut Decanters and other articles to make up sets.
Hock Glasses, plain and cut
Cut Centre Bowls, rich and common
Splendid green Claret Flagons, Sugars and Lamps
Cut Finger Basins—plain do.
Also, Bronzed Astral Lamps—Branch do.—Mantel do.—Study Lamps, Side Lamps.
Ivory balance handle Knives and Forks—common do.
Britannia Tea and Coffee Pots, English and American manufacture
Tea Trays, in sets or single
Bread, Knife and Cheese Trays
Plate Warmers
Planished Tin Tea and Coffee Pots, Dish Covers &c.
Plated and Britannia Castors
Brass and Britannia Coffee Urns—Egg Boilers
Table Mats—Hearth Brushes—Comb Brushes
Feather Dusters, colored and plain.

The Wholesale Rooms (upstairs) are fully stocked with goods adapted to every market. Merchants purchasing for the southern or western trade will find upwards of six hundred packages from which to make a selection.

H. & P. have just recieved an article of Iron Stone China especially adapted for Hotels. The furnishing of such establishments is a branch of their business which recieves particular attention.

☞ Ware let for parties, and goods sent to any part of the city. jy 11

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES* Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.
S. L. GOULD,
B. G. WILDER,
L. WIL

POETRY.

FOR THE REGISTER AND OBSERVER.

THE WIFE.

Written in a young lady's Album.

There is a friend more dear than all,
Who bear that cherished name,—
That blends with friendship's gentle glow
Love's warmer, brighter flame;—
For man the choicest boon of life,—
A tender, faithful, virtuous wife.

There is a treasure of more worth
Than heaps of hoarded gold,—
That brings to him a priceless dower,—
A mine of wealth untold,—
Who makes that prize his own for life,—
A wise,* industrious, frugal wife.

There is a solace, that can cheer,
When other comforts fail,—
That can o'er grief and gloom and pain
With soothing charm prevail,
And soften all the ills of life,—
A cheerful, pious, Christian wife.

Such may she prove, for whom these lines
With friendly hand I trace;
And he be worthy of the boon,
Whose home she deigns to grace,—
Blest in his lot, to find a wife
His solace, treasure, friend for life. J. F.

* "Every wise woman buildeth her house; but the foolish pulleth it down with her hands."—Prov. xiv. 1.

"MY FATHER 'S AT THE HELM."

Behold yon ship, by storms and tempests driven,
Rocking and reeling o'er the vast profound,
While angry ocean's surges dash towards heaven,
And horror and dread ruin rage around.

The heart struck mariners appalled, aghast,
Now here,—now there,—in wild confusion flee,
Despairing to survive the furious blast,
Expect their graves will be the billowy sea.

Gone e'en the hope of hope;—one of that crew,
His eye-balls glaring with distraction wild,
Flies to the cabin; instant meets his view,
Playing—and perfectly composed—a child.

We 're lost—all lost!—art not afraid?" he cries,
"E'en now the swelling seas the ship o'erwhelm!"
With sweet composure, "No," the child replies,
"I 'm not afraid,—my father 's at the helm."

So on the ocean of this mortal life,
When fiercest storms of sin and passion rage,
Where reason, truth and error are at strife,
And powers of darkness the dread contest wage;

Where tempests of affliction ever rise,
And clouds of gloomy sadness ever roll;
Where suffering virtue in prostration lies,
And floods of sorrow sweep to sink the soul;

The pious Christian will the scene survey,
Though pending ruin threaten to o'erwhelm,
And in his God confiding, calmly say,
"Why should I fear?—my Father 's at the helm!"

FOR THE REGISTER AND OBSERVER.

ABOUT THE LITTLE BIRDS.

For little Boys and Girls to read.

Since I wrote about the little birds, I have seen a good piece about bird-killing in the New England Farmer for June 10. If you have that paper, I wish you would get it and read the article. But lest you may not have it, I will quote a passage or two from it. The writer of that article says, "according to the observation of Mr Bradley a single pair of sparrows in supporting their brood will destroy three or four thousands, weekly, of caterpillars."

"I will venture to say that a flock of larks, or black-birds, of two dozen, if their labors could be confined to a ten-acre pasture, would clear it of grasshoppers in one week, even if that insect were very numerous." So it appears that when I told you a pair of birds would destroy a thousand caterpillars while bringing up a nest of young ones, I did not state the number large enough. The birds which boys are so apt to kill, do much more good than I thought they did.

I was reading last week the life of Wilson, who knew a great deal about birds. He watched them very closely. Mr Peabody, who wrote the book, says, "He [Mr Wilson] enters into a deliberate calculation of the exact value of the services of the red-winged black-bird, which certainly bears no good reputation on the farm; showing, that allowing a bird fifty insects a day, which would be a short allowance, a single pair would consume 12,000 in four months, and if there are a million pairs of these birds in the United States, the amount of insects is less by twelve thousand millions, than if the red-wing were exterminated."

Now I want my reader to think of this. How useful these birds are! I hope no boy who reads this will again try to kill them. Tell your parents and those with whom you live how many insects they destroy. And when the next winter comes and you see the little bare-footed birds on the snow, trying to get something to eat, go gently and throw out some crumbs or some chaff, and see how glad they will be. How they will chirp when eating it! For when the ground is covered with snow they can get hardly any thing to eat. And when the next spring comes, do not kill nor disturb any of them, and I hope a pretty pair will come and build their nest and lay their eggs and have little birds, in the garden, and sing sweetly.

I write this piece for you to read, partly because of the quotations which I have made, and partly because I wish to correct an error which I made in one of my former pieces. When a person finds he has made a mistake, he ought always to endeavor to correct it. If I had not written this piece, you would have supposed the number of insects and caterpillars destroyed by the birds to be much smaller than it really is. And I should have been blameable for leaving such an impression on your mind, because I afterwards found that I made a mistake. So in regard to any thing. When you find you have made a mistake in any thing which you have said, you ought to do all you can to correct it. And you ought to do it immediately. For if you defer it, what you have said may do much mischief before you know it. So I hope you will always endeavor to correct any misstatements which you make. And I hope the boys who read this will do all they can to prevent the little birds from being killed. And I hope the birds will like them so well that they will come and sing by the house.

AUGUSTIN.

BIOGRAPHICAL.

[From the Salem Gazette.]

CHIEF JUSTICE MARSHALL.

Chief Justice Marshall was born on the 24th of September, 1755, in Fauquier County, Virginia. He was the eldest of fifteen children, all of whom are said to have possessed superior intellectual endowments. He never had the benefit of an education at any college, and his mastery of the classics was the result of his own efforts, without any other aid than his grammar and dictionary.

In the summer of 1775, he received an appointment as first lieutenant in a company of minute-men, and a few days afterward was engaged in the battle of the Great Bridge, in Virginia. In July, 1776, he was appointed first lieutenant in the eleventh Virginia regiment on the continental establishment; and in the course of the succeeding winter he marched to the north, where, in May, 1777, he was promoted to the rank of captain. He was subsequently engaged in the skirmish at Iron Hill with the light infantry, and fought in the memorable battles of Brandywine, Germantown, and Monmouth.

In the winter of 1779-80, the officers (among whom was Capt. Marshall,) were directed to return home, to take charge of such men as the State Legislature should raise for them. He availed himself of this season of inaction to attend a course of law lectures, given by Mr. Wythe, afterwards Chancellor of the State, and a course of lectures on natural philosophy, at William and Mary College. He left this college in the summer vacation of 1780, and obtained a license to practise law. In October he returned to the army, and continued in service until the termination of Arnold's invasion. After this period, there being a redundancy of officers in the Virginia line, he resigned his commission.

In 1782, he was elected a member of the State legislature, and of the executive council. In January, 1783, he married Miss Ambler, who died a few years ago. In 1784 he resigned his seat at the Council board, but was immediately afterwards elected a member of the legislature. About this time, the universal poverty and distress spread dismay and dissatisfaction throughout the union, and the whole country began to be divided into two great parties, the one of which, with Washington and Hamilton for its leaders, endeavored to put an end to the public evils by the establishment of a government over the Union, which should be adequate to all its exigencies, and act directly on the people; the other, under Jefferson, was devoted to state authority, jealous of all federal influence, and determined at every hazard to resist its constitutional increase. Mr Marshall embarked largely in the political questions which then agitated the whole confederacy, and it is needless to say was at once arrayed on the side of Washington. He was a member of the convention called in Virginia, for the ratification of the federal constitution, and took a leading part in securing its adoption.

The adoption of the constitution having been secured, Mr Marshall immediately formed the determination to relinquish public life, and to devote himself to his profession. In 1788, however, he consented to go into the legislature, and remained a member of that body to the close of the session of 1791. He soon found himself compelled to assume the character of an acknowledged leader of the federal party in Virginia, and was elected again to the legislature in 1795, and distinguished himself in the defence of the conduct of Washington's administration with respect to Jay's treaty. The next year President Washington invited him to accept the office of Attorney General; but he declined it, upon the ground of its interference with his lucrative practice in Virginia. He continued in the State legislature, and distinguished himself greatly in a debate which took place in the session of 1796–7. Some federalist moved a resolution, expressive of the high confidence of the House, in the virtue, patriotism and *wisdom* of the President of the United States. A motion was made to strike out the word *"wisdom,"* and after a great effort it was retained by a very small majority. It is indeed a painful and humiliating thought, that a small majority only could be found at that time in the legislature of his native State, willing to acknowledge the *wisdom* of Washington. In the same year, our readers will remember, General Andrew Jackson voted, in the U. S. House of Representatives, against a resolve approving the administration of *Washington*.

When Mr Monroe was recalled from France, Mr Marshall was urged by Washington to accept an appointment, as his successor. This also he was compelled by urgent private considerations to decline. But when Mr Adams, who had in the mean time succeeded to the Presidency, appointed him an envoy to that country, in connexion with Mr Gerry and General Pinckney, he accepted the appointment. The envoys were however not accredited by the French Government, and in the summer of 1798, Mr Marshall returned to this country. On his return, he was solicited by General Washington, who had retired from the presidency, to become a candidate for a seat in Congress. He yielded with reluctance, and being elected after a severe contest, took his seat in December 1799. While he was a candidate for this station, he declined a seat on the bench of the Supreme Court of the United States, which became vacant by the death of Judge Iredell, and was offered him by President Adams.

In May, 1800, Mr Marshall was nominated by President Adams to the office of Secretary of War, upon the dismissal of Mr McHenry. The first intimation received of it by Mr Marshall, was at the department itself, where he went to transact some business previous to his return to Virginia. He immediately wrote a letter, requesting the nomination to be withdrawn by the President. It was not, and his appointment was confirmed by the Senate. The rupture between the President and Col. Pickering, who was then Secretary of State, soon afterward occurred, and Mr Marshall was appointed his successor.

Upon the resignation of Mr Chief Justice Ellsworth, the President nominated Mr Marshall as his successor. The nomination was confirmed by the Senate, and Mr Marshall, on the 31st day of January, 1801, became Chief Justice of the United States, and continued to the time of his death to fill the office with increasing reputation and unsullied integrity. It must be considered a singularly fortunate act in the administration of Mr Adams, that he placed John Marshall on the bench of the Supreme Court; where, it may be safely asserted, he has done more to give stability and permanency to our government, than any other man since the termination of the active life of Washington. Abundant proof of this is found in the high character which he has given to the United States Court. During the last thirty-five years, questions have been brought before that Court, involving almost the existence of our confederation as States. Yet such has been the confidence in the ability of its judges, that its decisions have been submitted to, where the power and excitement of the defeated party have been sufficient to defy successfully its authority.

Chief Justice Marshall survived all the colleagues whom he found on the bench, and was, undoubtedly, at the time of his death, considered by the whole American people, the most perfect and exalted Judicial character in the world.

The Philadelphia Gazette says:—"Chief Justice Marshall has departed from the scene of his labors full of years and full of honors. His country had no higher place for him, either in the trusts of her Government or in the hearts of her people. His words were treasured up by his fellow citizens as oracles: his health was watched with never ceasing anxiety; and his death, though it cannot surprise the people of the United States, will excite in every bosom in this wide republic feelings of profound melancholy. Every patriot will inquire where will we find his equal? Where will we find virtue so lofty, united with wisdom so profound? The effort must be vain. We ne'er shall look upon his like again!"

"He died calmly and tranquilly, surrounded by three of his children and many valuable friends. The blow was not unexpected, and he was fully prepared. But a few days since he penned an inscription for his tombstone. A town meeting will be held to adopt measures for the interment."

MISCELLANEOUS.

SUPERSTITIOUS FEARS.

The following anecdote is founded on fact. A young gentleman whose name was Lowry, had been brought up without the intervention of a nursery maid, because his parents had experienced the sad consequences of frightening children.—They resolved that the dawn of their son's reason should not become the slave of imaginary terrors. He was watched by his mother, and instructed by his father, with the greatest attention, until the age of fourteen. He then passed into the world, and, as he grew up, occasionally heard from the tongues of the ignorant, the avowal of fears to which he was a stranger. He smiled at their tales, and laughed at the most horrible incidents; they passed lightly across his mind; the time was passed for mental derangement to be fixed. A ghost was no more terrific than a fairy, a griffin, a sphynx, or a punch. They were all productions of various imaginations.

Mr Lowry, when about twenty years of age, chanced to be at Hampton Court at a time when the place was crowded to excess. It chanced, also that the chamber-maid at the Troy Inn had a relative who was left in care of a suit of apartments in the place. The girl, to oblige Mr Lowry, and to put a trifle into her relation's pocket, arranged the affair. The suit of apartments was in the front, on the left of the ancient part built by Cardinal Woolsey. The entrance was by a stair, in the cloister surrounding the first quadrangle.

To this lodging, about midnight, Mr Lowry, was conducted by the Boot of the inn, and delivered into the care of old Mary, the chamber-maid's aunt, who, in order to render all comfortable as possible, had lighted a fire in the principal chamber, and placed a wax-light on the table.

Mr Lowry was shown in, with an assurance that all was perfectly aired, and bade good night. He proceeded to inspect his room, which was spacious, having tapestry in the different compartments of the walls, a lofty bed, with old-fashioned damask furniture, and the floor covered with modern carpeting. He sat down by the fire, and made a few notes in his pocket book, during which he heard a noise, which he thought was occasioned by a movement of the bed curtains. He looked around—all was quiet—he took the candle, examined around and under the bed—all quiet. He returned to his seat. The palace clock in the adjoining court struck twelve. He wound his watch and proceeded leisurely to undress,—but as the moon was shining, he looked out at one of the ancient casements, and observed the shadows of the tall trees that grow in the front court, between the trunks of which he could see the recently painted wooden bridge that crosses the Thames to Moulsey; he felt the night air, and withdrew; put down the huge night-bolt at the door, and climbed into bed. He had not been accustomed to down, and therefore disliked being buried in luxuriance—but he was there, and anxious to sleep. A number of trivial circumstances presented themselves to his mind's eye, and prevented repose. In vain he endeavored to free himself from the interruption—they passed and returned. He thought there might be too much bed-clothes and threw off a weighty counterpane—but while composing himself, he heard a gentle tapping—he listened attentively, and concluded it came from the spider-like insect, called a death watch. While he yet listened, it became louder or approached the bed. He sat up to ascertain this. Being vexed by the annoyance, he lay down on the ear with which he heard most distinctly. Still the tapping noise continued. He left the bed, lit the candle, and approached the spot whence the noise proceeded—he could see nothing to cause it, and retreated to his bed. The continuance of the tapping became disagreeable and irritating—he could not sleep.

Again he examined minutely every part, in the hope to discover and crush his disturber. Nothing could be found. He put out the candle, and slowly retreated to his bed again, convinced that the insect must be in the lock of the door, and there it might remain hammering. He would endure the disturbance, since it could not be prevented—when, to his surprise, the bed curtain moved. He fixed his eyes on the object. The fire had burnt low; yet a dim light, with an occasional flicker, enabled him to ascertain the fact. The curtain moved again. Well, thought he, this is too bad. Weariness and vexation were making powerful attacks on the equanimity of his temper. He felt this. Again he left the bed, lighted the candle, and examined the room without discovering a cause. Simple as these circumstances were, they destroyed his rest, and he contemplated calling to the old woman; but on reflecting that he could not be relieved by disturbing another, he desisted. On a closer investigation, he found an upper portion of an old casement had been left open, the air through which had waved the bed-curtain; and that the tapping at the door was an action of a small ornament on the keyhole, occasioned by a draught of air. He thrust a bit of paper into the key-hole, closed the window, again retired to bed wishing he were at home. Before his head was on the pillow, he distinctly heard footsteps on the gallery! He presently saw a part of the tapestry open, and two figures slowly enter the room! Who are you? demanded Mr Lowry, in a loud voice, springing off the bed to defend himself. They were two soldiers, who had been directed, by the corporal of the relief guard at the palace gate, to discover the cause of lights popping in and out at those apartments in the absence of the family. They had alarmed the old woman, who had, in her fear, conducted them to the door in the tapestry. Mr Lowry explained, and passed the remainder of the morning in tranquillity.

To such a mind as Mr Lowry possessed, the moving of a curtain, the tapping like a death-watch, or the sudden appearance of two figures in his bed-room at night, were disagreeable disturbers of repose; but no dread of supernatural agency affected him, and he was free to act as became a rational being. To an individual whose energies had been palsied, whose understanding had been strangled by dread of unearthly visitations, these circumstances under which Mr Lowry was placed might have been fraught with most melancholy consequences. The frightened man, void of moral courage, driven to his last extremity, struggling with fearful events and associations of chimeras dire despairing yields, and becomes an idiot for the remainder of a miserable existence.

Parents, therefore, cannot be too cautious respecting persons to whom they entrust their infant offspring, since one breath of the mildew, superstition, may blight the fairest hopes of manly understanding.—*Chambers' Edinburgh Journal.*

PHRENOLOGICAL QUACKERY.

The public are but little aware of the extent to which itinerant empirics, under the assumed garb of phrenologists, are carrying on their depredations upon the community. In the western part of our state, we learn, this humbug is beginning to be reduced to a perfect trade and system. Each emissary of bumpology launches forth in the village designated for his operations—visits from house to house—importunes the unsuspecting parents to be permitted to examine the prominences and depressions on their children's skulls--applies his craniometer to the cranium like a tailor or carpenter measuring for a dress or coffin, and then points out the incalculable advantages therefrom—to indicate what course of studies, pursuit, or profession the child should follow. The duped parent, gazing in wonderment, plunks down the cash to the miscreant, who thus gouges him out of his honest earnings. But what is worse, the parents have, we learn in several instances, flattered by the fulsome prognostics of precocious talent which the impudent pretender has foretold for their offspring, taken their boys from the plough and their daughters from the dairy, to be placed at college or boarding schools, which their means could but illy afford. These quacks, it has been found, are generally ignorant apothecary boys who, under the name of students of medicine, or doctors, have never studied the subject of craniology—and are, in fact, grossly and profoundly ignorant of anatomy, medicine, or any other science. We hope the law will make an example of these mendicant doctors in phrenology. The *denouement* at Rochester is the entering wedge, and has opened the way. *Appropos des Bottes*—that was a capital hit, that ingenious device of Dr Kelsey, at Rochester, palming off respectable citizens to the hoodwinked examiner of bumps, as the convicts of a jail. We understand it has had a most happy effect in preparing the citizens against future impositions. It is a fact which we have on unquestioned authority, that the knave of a pretender pronounced one of the most devout and exemplary pious gentlemen of the place an abandoned *infidel*, and another who was celebrated for his enthusiasm and ingenuity in painting and other fine arts, a miserable *idiot*. On the latter's dress being secretly changed from homespun to fine cloth, he found on a re-examination that the character and qualities of the *inner* man had also become astonishingly improved! This was the climax of the experiment, and has, of course, with the other developements, overwhelmed the culprit with ineffable disgrace. —*Eve. Star.*

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES*. Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS,
D. B. NEWHALL.

Boston, April 28, 1835.

☞Tuning and repairing. Also intruments taken in exchange. may 30

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

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The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

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may 16

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je 27 [up stairs.]

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Harvard, April 4, 1835. May 30.

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